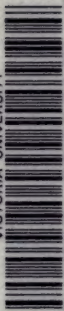


THE ✧ ✧
CHRISTIAN
MOVEMENT
✧ ✧ IN ✧ ✧
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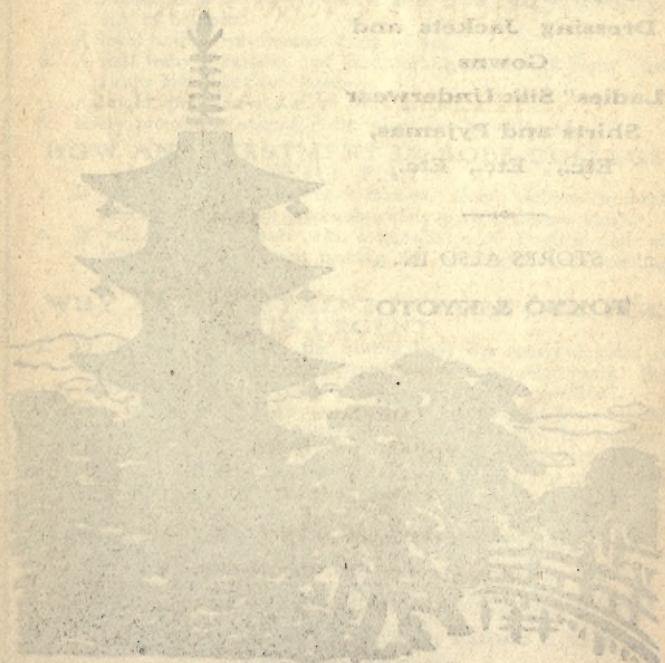
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**THE
CHRISTIAN MOVEMENT
IN
JAPAN
KOREA AND FORMOSA**

**A
YEAR BOOK
OF
CHRISTIAN WORK**

NINETEENTH ANNUAL ISSUE

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PREFACE

The nineteenth volume of the Christian Movement bears such a close resemblance to former volumes that a preface is scarcely necessary. The editors however wish to express their hearty appreciation of the work of all those who have in any way contributed to the success of this volume. We are especially indebted to Mr. J. Merle Davis for gathering the advertisements, to Dr. D. R. McKenzie and Dr. A. Oltmans for assistance in reading proof and to Dr. H. V. S. Peeke for managing the business with the publishers.

Some slight innovations have been made in the present volume. A short section on comparative religious conditions and a table of leading events have been inserted to give the reader a better idea of the background of the Christian movement in Japan. The lists of missionaries by towns and missions have been inserted by request. Special reference has been made to the World Sunday School Convention, and it is hoped that a large number of these volumes will find their places in the Sunday school libraries of the world.

The statistics have been prepared in much the same form as in previous years. The editor wishes to draw attention to the comparative totals for the Protestant churches, including Formosa, for 1905, 1910, 1915 and 1920, respectively. The total Christian constituency has increased from 60,862 in 1905; 78,875 in 1910; 118,150 in 1915; to 179,236 in 1920, not including the Salvation Army force of Christians Soldiers. The total givings for all purposes in the Japanese churches have increased from ¥181,996 in 1905; ¥300,367 in 1910; ¥580,512 in 1915; to ¥1,558,856 in 1920. Other comparisons show equally gratifying progress.

R. C. ARMSTRONG.

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JAPAN

PART I GENERAL

JANUARY

1889
JANUARY

CHAPTER I

A GENERAL REVIEW OF THE YEAR 1920

BY ROBERT CORNELL ARMSTONG

The year 1920 has been remarkable in so many ways that it is difficult to review it. The influence of the Great World War is making itself felt upon every phase of the national life of Japan. Political, economic, social and religious changes are taking place in a manner scarcely possible before the War. Japan has awakened to world consciousness. World movements of thought are appealing to her intellectual classes as never before, and during the year the petty nationalistic seclusiveness of the past has received more than one severe shock. In a speech before the conference of governors from the whole Empire, Premier Hara pointed out that Japanese interests are no longer confined to the Orient, but more and more her responsibility is becoming world-wide. Many delegations have been sent abroad to attend gatherings of international significance, and several important groups have visited Japan and been cordially entertained. The Foreign Office has created two bureaus: one for European and American affairs, and another for the affairs of Asia. This growing world influence throws an increased responsibility upon the Christian movement in Japan if Christian ideals are to prevail throughout the whole world.

In June the Tokyo Y. M. C. A. celebrated its fortieth anniversary. On that occasion the Premier of Japan, Hon. Takashi Hara, in a congratulatory letter, expressed his hearty thanks to the

foreign friends, especially to the "chivalrous American people" for their sympathy and interest, material and spiritual, in their various philanthropic activities. That Japanese statesmen should appreciate the disinterested, material contribution made by the Christian movement to Japan, China and Korea, even though they are not always able to appreciate the spiritual contribution of the missionary, is a cause for gratitude.

In November the Salvation Army celebrated its twenty-fifth anniversary in Japan. Its work among the lower classes of society has been greatly appreciated by the more enlightened Japanese, and its leading Japanese officer, Colonel Gumpei Yamamuro, is one of the outstanding leaders of the Christian movement in Japan. Naturally the anniversary services did not pass unnoticed. A mob of "rowdies" gave added publicity to the occasion. When Christian workers are aggressive, the "lower regions" usually become active in their opposition.

The World Sunday School Convention held in October was an epoch-making event in the history of the Christian movement in modern Japan. Some years ago the present Minister of the Home Department, Hon. T. Tokonami, gave the first official recognition of Christianity in his conferences with the representatives of the religions of Japan. On the occasion of the World Sunday School Convention the Bureau of Religions, under the Department of Education, issued a booklet on Japanese religions, in which Christianity was again given her rightful place as one of the important religions of the Empire. The spirit of Christianity has had a very great influence upon modern Japan and it is time that Japanese, who ought to know better, should cease their attempts to invent a purely nationalistic religion as a substitute for Christianity, which has a message of world wide interest.

Mr. John W. L. Forster, of Canada, enjoys the unique distinction of being the first foreign artist to be granted the privilege of painting the portraits of their Imperial Majesties, the Emperor and Empress of Japan. These portraits were presented to the Imperial Household by delegates from thirty different countries to the World S. S. Convention. This incident should go down in history as an event equal in importance to the contribution of Buddhist relics to the Emperor of Japan by the King of Korea in the Sixth Century.

On October 15th H. I. M. the Empress of Japan granted an audience to Justice J. J. MacLaren, the president of the convention, and Dr. Frank L. Brown, the general secretary, at the Imperial Palace. Her Majesty expressed the appreciation of their Majesties for the portraits presented by the delegates, her sympathy with the Sunday school movement and her regret at the destruction of the convention hall which had been burned down just before the convention opened.

The total cost of the convention was approximately \$150,000, of which the sum of \$135,000, including \$25,000 from the Imperial Household, was contributed by non-Christian sympathizers. Too much cannot be said for the generosity and kindness of the Japanese who so hospitably welcomed the delegates to their homes and hearts. The subscriptions exceeded the expenses by about twenty-five thousand dollars: of this fifteen thousand was given to the Japan S. S. Association to assist in carrying on its work during the next four years, and ten thousand was reserved for sending delegates to the next World Convention to be held at Athens in 1924.

The Diet was dissolved in February, and in May the Premier, Hon. Takashi Hara, was returned to power with an overwhelming majority. The country districts are said to have supported the Government, while the progressive intellectuals of the city are said to be with the Opposition benches.

The Japanese have a happy way of relating all modern ideals to their past history. In this respect the flavour of Japanese democracy differs from that of the West. In Japan, "Loyalty to the Emperor and patriotism are the same principle as equality and freedom, while independence and obedience are the manifestations of the same spirit." Democracy is said to be a very old idea in Japan, practised by the earliest Emperors. Even the removal of the trees around the Imperial Palace is given a democratic explanation. For the same reason the first class cars on the government trains are nearly all removed and almost all people travel second or third class. Japanese police are empowered to settle domestic quarrels and to assist in bringing about harmony in family circles. Trial by jury is being earnestly studied and may possibly be introduced as a new reform. Community markets have been opened, and the high cost of living has been considerably reduced. Even the *jinrikisha* men of Osaka have protested against the treatment they receive. They demand that their personal dignity be recognized, especially by rich men. They complain that they are frequently kept waiting while their masters are flirting with their favorite *geisha*. Everywhere democracy is advancing in Japan like a resistless tide, driving back all obstacles to its onward progress. To escape it, is impossible; but it must be directed by strong spiritual ideals, or it will be a menace and not a blessing.

Social publications during the year have greatly increased. The authorities are now beginning to distinguish between social reform movements and socialism. The organization of a Bureau for Social Work, and the Social Service Department in the various prefectures are very laudable developments. Socialist meetings and propaganda have frequently been suppressed by the police. The fear of Bolshevism is very real and efforts have been made to stop the circulation of "Dangerous Foreign Literature." Never in the history of Japan

have there been so many cases of "Lèse-majesté." Social scholars have been imprisoned for expressing their thoughts. Public sympathy in their favour is strong and is growing. One rather striking incident occurred. Certain soldiers were returning to their homes from military service. They were met by friends carrying a banner with the inscription, "Congratulation upon Your Release from Prison." This banner was an expression of a "dangerous thought" and the leaders were arrested by the police.

The family system of Japan, a product of pre-feudal times, still persists as a barrier to modern progress. It is often praised as if it were a distinctly superior Oriental institution. Perhaps Japan is the only country among modern nations that still clings to the old clan or family gods as something to be worshipped or adored as a religion. This old family system has many strong points in its favour. It fosters the spirit of loyalty and family responsibility for all members of the house. Even ancestral pride and desire for posterity are not to be despised; but many modern Japanese are beginning to see that Japan has outgrown these feudal institutions. Men who travel abroad or engage in modern industrial and commercial life are able to appreciate the weakness of the family system of Japan; and there is some talk of reorganizing Japanese society upon the basis of the rights of the individual. But if the old family traditions and ties are broken without adequate ideals to take their places, it is difficult to see how Japan can escape serious trouble.

During the year three groups of Polish children have passed through Japan from Siberia on their way home via America. The first group of 56 children and five Polish nurses arrived in Japan July 21st, and were cared for until Sept. 28th. The second group of 112 children and 11 Polish nurses reached Japan on Sept. 17th and were entertained until Oct. 21st. The third group of 73 children and five nurses reached Japan Oct. 21st, and departed Dec. 6th. The

Polish Children cared
for by The Japan-
ese Red Cross

last group of 133 children and 11 nurses arrived in Japan March 1st. These children have been generously entertained by the Japanese Red Cross Association. Even H. I. M. the Emperor not only sent a special Imperial messenger to welcome them, but made a special grant to assist in making them comfortable. The average cost per child per day has been about twice that required for a Japanese orphan under similar circumstances.

During the year serious movements for "Woman's Rights" have been conducted and efforts of remarkable import have been made to advance the position of woman, which in Japanese history was not so bad as in some other Oriental lands, probably because so many illustrious women have brightened the pages of her history.

Since the opening up of Japan the position of woman has been improved. Property rights have been granted; concubinage is condemned by public opinion; societies have been organized where with "delicate grace and languid gentleness" she may assist in the work of the community; girls' schools of all grades have been organized. During the year, for the first time, women have been admitted as special students into the Tokyo Imperial University, and the object of girls' high school education has been defined to include "the development of womanly character as well as training for wifehood and motherhood."

Modern girl students are becoming very progressive and mildly self-assertive in a manner at once interesting and romantic. They are reading with avidity everything which presents the uplift of woman. In no place are they more puzzled than on the questions of matrimony. In many cases these progressive girls are finding ways of indicating their choice as to the men they wish to marry.

Women in Japan have been interested in the suffrage movement in the West. Here they have not only

been deprived of the right to join political parties, but have not been allowed to attend nor to participate in political meetings. On July 19th Mr. Tabuchi introduced a bill into the Japanese Diet to extend to women the franchise. The public galleries were filled with capable Japanese women, and although the bill was rejected, it was given a very respectful hearing.

The condition of labouring women is serious. Over twenty per cent. of the young women who return from the industrial world every year are said to die from tubercular trouble. They threaten the national life wherever they go. According to statistics given at the W. C. T. U. Convention in August, about two hundred and twenty thousand young women are engaged in commercialized vice. According to the *Tokyo Asahi*, of the one million eight hundred thousand children born, one hundred and forty thousand are still-born and three hundred thousand die in infancy.

The International Anti-Opium Association of Peking has been notified of the Japanese government's intention to abolish the opium monopoly in Tsingtau and Shantung. All lovers of Japan sincerely desire that the Imperial Government will not treat the matter lightly. It will do well also to put a stop to the smuggling of opium into China and severely punish the smugglers, especially if they are disloyal Japanese. The ethical standards of Japanese in China, Korea and Manchuria are important elements in the success or failure of Japanese diplomacy and will greatly affect the standing of Japan as a civilized nation.

Much sympathy and considerable money have been given by the Japanese to relieve the distress caused by famine in China. And that two million school children in Japan should make a contribution to relieve the suffering in China, is a fact that augurs well for the future of the Far East.

During the War the Allied peoples were aroused by appeals for humanity, liberty, righteousness, and to end all war. These ideals helped to unite the world in the Allied cause, but since peace has been declared they have at times been forgotten. The War was scarcely over before a British admiral made a tour of the British Empire apparently in the interests of the navy; America issued her great programme for military and naval expansion; France and Italy aimed to maintain larger armies than they had before the War. The result was that Japan was forced to strengthen her defences by land and sea. At times it almost seems as if the struggle for power were about to shift from European waters to an equally disastrous struggle for mastery of the Pacific.

In order that the world Christian movement shall make its influence felt upon such problems, it needs a quickening of spiritual life. Christians must drop their lifeless differences of opinion, their petty, narrow controversies, and unite in a spiritual effort to end all war. Disarmament can not now be accomplished because the world is not prepared for it. The responsibility for preparing the world for brotherhood and permanent peace rests upon the aggressive efforts of the world Christian movement, which is sometimes called, "the modern missionary movement." God send us statesman-like missionaries, with spiritual power and conviction to lead us beyond the political, biological struggle for power, into the ideals of self-sacrificing human service! Unless the world Christian movement measures up to this task, it is difficult to see how otherwise the world can be prepared for abiding peace, brotherhood, or disarmament.

During the past year military men have once more laid Japan open to severe criticism by their excessive measures on the continent. The letter of Col. Mizumachi to the missionaries revealed the fact that militarism in Asia is psychologically as blind as it is in Europe.

Everyone but hardened, mechanical, military men know that the attempt to terrify real men only creates fearless, desperate patriots, who will not be satisfied till they are avenged. Unfortunately for Japan, the War Department can act independently of the civil government, the Foreign Office, and the Prime Minister, and there is no properly educated Christian public opinion among the masses to bring its excessive, irresponsible acts to judgment. The civil government's denial of responsibility for the statements or acts of army or navy officers would be pathetic if it were not so tragic. The unsatisfactory conditions in the colonies and in occupied territory are largely due to the fact that the moral standards and ideals of Japanese military men are not noble enough to deal with such problems. But the Japanese are a peace-loving people, and the modern spirit is growing by leaps and bounds. The changes that have already taken place in Japan within a half-century are almost beyond belief.

During the year considerable feeling was aroused in Japan by the Anti-Japanese agitation in California. The Japanese people recognize the historic friendship which has existed between Japan and the United States of America and the debt of gratitude which Japan owes America for the work of men like Commodore Perry and Townsend Harris. It is greatly to be deplored when petty editors and politicians on either side of the Pacific say things which greater writers and statesmen would leave unsaid. Japanese statesmen do not wish to dictate to America what they shall do in regard to their internal affairs; but they naturally desire to feel that Japanese subjects are being treated with respect in a land where freedom and liberty are historic ideals.

From the standpoint of the Christian movement, the problem is much greater than California. It arises from the fact that the world has suddenly become small as a result of the rapid means of communication in modern times. A Japanese can go from Japan to California to-day in less time and with less exertion than

he could travel from Nagasaki to Tokyo fifty years ago. The natural result is that races are being brought together before the world Christian movement has had time to prepare them for such inter-racial intercourse. Differences of religious, ethical, social and economic standards do exist and it is only natural that, apart from racial differences altogether, there should be difficulty, especially on the part of the less cultured classes of both lands. In the West the *world* Christian movement is comparatively modern and many of the common people are not prepared to appreciate its ideals. Of course, in the East its full import is not understood. If the movement succeeds, men of different races will intermingle in the spirit of mutual respect and brotherhood based upon the deeply spiritual fact of God's omnipresent Fatherhood.

In November a great shrine was dedicated to the memory of the Emperor Meiji at Tokyo. The shrine, which has been in course of construction for several years, was opened in due and ancient form. The historic traditions connected with the event resembled those which built the Pyramids of Egypt, or the tombs of the ancient rulers of Babylon, who were also regarded as the illustrious descendants of the sun god. No doubt the common people regard the enshrined spirit as an object of worship. Most of the conservative leaders encourage them in this superstition, which so closely resembles the *Nero*-worship of ancient Rome. Even as late as 1919, one of the Imperial University professors, writing upon "Our Nationality and Shinto," after speaking of the peculiar dual nature of the Emperor, illustrates it by the fact that, when the late Emperor was lying on his death bed, crowds gathered before his palace to pray to him for his own recovery from his own illness. He said: "Our Shintoists believe in the divine character which the Emperors and heroes of Japanese history possess. Is it not rather unreasonable and unfair if one sees God in Jesus and Buddha in S'akyamuni and denies it in the Shinto gods?"

As a manifestation of the patriotism and loyalty of the masses, the dedication ceremonies were very successful. Vast crowds visited the shrine and manifested their loyalty and devotion to one of Japan's greatest sovereigns, who is revered and respected by all nationalities. The shrine is a concrete manifestation of the loyalty of the Japanese people. It contains more religious mysticism than the loyal British pay to the memory of "Victoria the Good," but no more genuine loyalty and devotion.

During the year Japanese moral training in education has frequently been criticised as being too formal and as lacking spiritual force. Even primary school principals are reported to be dissatisfied with the old educational principle of loyalty. To remedy such conditions some of the younger Shinto priests advocate that the government should designate a portion of the six million *yen* appropriated for the upkeep of temples and shrines to the association of Shinto priests in the prefectures for the purpose of propagating nationalistic morality. Such a remedy would be worse than the disease.

Some writers would regard the year as extremely reactionary, and in a sense it was. The business depression was no doubt a reaction after the wartime prosperity. The Government's return to power through the votes of the provinces, the ineffective attempts of the labour movement toward a properly organized labour union, the failure of the woman suffrage agitation, and especially of the movement for universal manhood suffrage, the nervousness on the part of the police officials lest "dangerous thoughts" should be read or published, are all indicative of a temporary, conservative, reactionary attitude. But, on the other hand, it is scarcely right to call such events reactionary; that they should become live questions today at all, is almost revolutionary. They are indicative of a spirit which will put Japan among the most democratic and pro-

gressive countries of the world within the next few decades.

The educated people of Japan are becoming quite active and liberal. The World Sunday School Convention has produced a great change in their attitude toward religious education in the Sunday school. During the year there has been considerable activity in the Japanese churches to strengthen their independence. The Japan Methodist Church has subscribed ¥615,000 in its "Great Forward Movement," and is now entering a spiritual campaign to double its membership. Unlike former movements of this kind, it has all been characterized by the greatest feeling of cordiality and sympathy between the Japanese and foreign workers, and at the same time by a genuine spirit of self-denial and devotion to Christ. The year, though containing reactionary movements, has on the whole been one to inspire hope and confidence in the final triumph of the liberal party and with it, the Christian movement in Japan.

CHAPTER II

IMPORTANT EVENTS OF THE YEAR 1920

ROBERT CORNELL ARMSTRONG

- Jan. 10.*—The Peace Treaty was formally signed by Japan and thirteen other world powers
- Jan. 13.*—H. I. M. the Emperor issued an Imperial Rescript upon the restoration of World peace.
- Jan. 15.*—The Western Japan Labour Federation made a demonstration at Osaka in favour of universal manhood suffrage. The meeting was patronized by the Hon. Yukio Ozaki, former Minister of Justice.
- Jan. 22.*—The Imperial Diet resumed work after the winter holidays.
- Jan. 24.*—Japan sent a representative to Switzerland to attend the International Convention of the Red Cross Society.
- Feb. 2.*—A demonstration of labour delegates, representing about 200,000 laborers of Western Japan, came to Tokyo to urge the leaders of the government and the opposition to adopt manhood suffrage.
- Feb. 3.*—Mr. Bunzo Kubota, former delegate to the Washington Labor Congress, was appointed Chief of the Tokyo Social Service Bureau.
- Feb. 5.*—A Japan-American Fishing Co., with fifteen million yen capital, was organized for fishing on the Pacific Coast.

Another labour demonstration and lecture meeting was held in Tokyo in favour of manhood suffrage. A similar meeting was held in Osaka on Feb. 11th, and another one in Tokyo on Feb. 22nd. Popular feeling ran high on all of these occasions.

Feb. 9.—A joint stock company with a capital of ten million yen was organized to trade with Germany in medical supplies.

Feb. 25.—Another American company amalgamated with a Japanese match company, with a joint capital of thirty million yen, each nationality to have equal rights and responsibility.

The manhood suffrage bill was rejected by the Diet after a hot discussion. Afterwards the Premier explained that such a radical change would disturb the national class system by abolishing the tax qualification.

Feb. 28.—The Tokyo street car employees struck for higher wages. After four hours the matter was settled. On April 25th, they struck against the management and were off work for four days. The street car service was closed during this time.

March 2.—The Imperial Diet was suddenly dissolved and a general election announced for May 10th.

March 5.—The Japanese Consulate was re-opened in Hamburg, Germany.

March 10.—Two delegates were sent to the International Academic Convention at Brussels.

March 16.—Dr. Benjamin Ide Wheeler, President Emeritus of the University of California, and party were welcomed by leading Japanese officials. On March 24th, Dr. Wheeler lectured in the Imperial University upon the subject, "Geographical Cogitations in Relation to the Pacific Ocean."

March 17.—Hon. Takashi Hara (Premier) addressed the prefectural governors in Tokyo explaining his political policy.

March 19.—Mr. T. W. Lamont and party, who were in the East in behalf of the International Banking Consortium, were entertained by the Japan-American Society at the Bankers' Club.

April 25.—Two delegates were despatched to the "Ship Owners' Conference" at Geneva.

April 26.—The Cheney party, who visited Japan in connection with the silk industry, were banqueted.

April 27.—To assist Japanese manufactures, the ban was removed upon the export of certain grades of cotton yarn.

April 28.—Special amnesty was granted to Korean prisoners to commemorate the marriage of Prince Yi of Korea to a Japanese princess, which took place this day in Japanese fashion.

The Premier gave a reception to Mr. Frank Vanderlip and party. On May 1st they were again banqueted by Japanese business men. On May 3rd the Mayor of Tokyo tendered them a theatre party. Until their return on May 14th they were cordially entertained by various prominent Japanese.

April 29.—Japanese troops were dispatched to Nikolai-evsk to investigate the reported massacre of Japanese subjects. On June 5th the report was officially confirmed. On June 24th a memorial service for the victims was held in the Diet assembly hall. On July 23rd thousands gathered in Tokyo and also in Osaka to express their sympathy with the families of the deceased. Subscriptions were received by all the leading papers. On Sept. 6th T. I. M. the Emperor and Empress contributed twenty-two hundred yen to this fund. On September 11th massacre relics were exhibited to comfort the spirits of the dead and to strengthen the appeal for funds for the distressed families.

May 10.—The general election for the Diet resulted in an overwhelming majority for the government party (the Seiyukai).

May 13.—The Admiral of the British squadron at Yokohama and his men were suitably entertained by Japanese and by the British ambassador.

May 27.—Dr. Inazo Nitobe, a prominent Christian, was appointed to the social department of the League of Nations.

May 30.—Two Italian aviators reached Japan from Rome. They were entertained by all classes of Japanese from the Empress down. On June 6th

thousands of students gathered in Tokyo to do them honour as "heroes."

June 11.—Japanese went to Manchuria to personally escort the U. S. Congressional Party to Japan. On June 15th a special reception committee of the Diet was appointed. On September 2nd the party reached Tokyo and were cordially received, especially by the Foreign Minister. On Sept. 13th most of the party left Japan on an American army transport.

June 14.—The President of the University of Paris arrived in Japan and was entertained in the usual hospitable manner.

June 23.—The Crown Prince Carol of Rumania was welcomed by the Crown Prince of Japan, H. I. M. the Empress, and other leading officials. He left Japan on July 27th.

July 7.—Terror reigned in Nikolaievsk. About 800 men, women and children were slain.

A professor of Tokyo Imperial University Medical College went to Germany to investigate poisonous gases.

July 13.—Britain and Japan notified the League of Nations that they have extended the Anglo-Japanese treaty for one year.

July 15.—Mr. Dupuy, minister from Venezuela, arrived in Japan to encourage Japanese immigration and to establish a legation.

July 17.—Several professors of the Tokyo Imperial University were sent to the Pan-Pacific Scientific Conference at Hawaii. A Japanese representative was appointed to attend the International Postal Conference at Madrid.

A bill to establish juvenile courts and children's homes was passed in the House of Peers.

July 18.—A mass meeting was held in Tokyo to advocate woman suffrage. Several able Japanese ladies advocated the political rights of woman. On July 20th, a petition was introduced to allow women the right to attend and participate in political gatherings. A committee of the House was appointed to consider it.

It was officially reported that Japanese legations would be established in Greece, Czecho-Slovakia, Poland and Rumania.

July 19.—A bill to extend the franchise to women was rejected in the Diet.

July 23.—The French government removed the ban on Japanese silk goods.

July 24.—It was officially announced that owing to pressure of official duties, the Emperor has suffered from fatigue. "Glucosuria has been observed; hip gout, nervous trouble, along with difficulty in speech. His condition has improved, but his utterance is not clear. Except in urgent cases, he will refrain from formal duties, such as audiences with foreign diplomats and official ceremonies."

July 29.—The forty-third session of the Diet closed today.

Mr. Obata, Japanese minister at Peking, lodged a protest against the alleged firing of a Chinese gunboat upon Japanese residents at Nikolaievsk. The following day the Chinese government consented to a joint investigation of the affair.

A certain British subject was granted naturalization papers by the Japanese authorities.

Decrees were issued for the creation of provincial and village advisory councils in Korea as a first step toward self-government.

Aug. 1.—Dr. Wilhelm Solf, German envoy to Japan, arrived at Kobe. When the Japanese embassy at Berlin is re-opened he will be German ambassador in Tokyo.

Aug. 7.—Czecho-Slovakia purchased two vessels from a Japanese ship-building company.

At Sendai was celebrated the three hundredth anniversary of the return of Rokuemmon Hasekura who was sent to Rome by Date Masamune, the feudal lord of Sendai. The papal envoy now in Japan was a special guest.

Aug. 10.—A representative of Japan went to Paris to attend a conference on weights and measures.

Aug. 28.—Mr. Saito and Baron Megata were appointed

to represent Japan at the League of Nations to be opened in Geneva.

Aug. 29.—The Department of Justice reported the number of convicts at the end of July to be 53,816 as compared with 58,647 during the same months of 1919.

Sept. 1.—According to reports from Vladivostok, the Japanese general has been requested by several foreign consuls to protect the lives and property of their respective nations.

Sept. 4.—Japanese in Java have contracted with the Dutch Colonial Petroleum Company for oil fields in Dutch Borneo.

Mrs. Kajiko Yajima, representative to the London Convention of the Y. W. C. A., returned to Tokyo after an absence of one hundred and seventy-five days.

Sept. 11.—The Tokyo Imperial University opened to-day. For the first time women were admitted as special students. Thirty-two have availed themselves of the privilege.

Sept. 15.—Japanese naval delegates left to attend the International Communications Conference to be held in Washington.

Sept. 18.—A Japanese labour delegate left to attend the International Labour Council in Europe.

Sept. 25.—Sixteen Korean women teachers reached Tokyo and were lavishly entertained.

Oct. 5.—Thirty million yen of gold coin and bullion were imported from California.

Oct. 5-14.—The Eighth World Sunday School Convention was held in Tokyo. Just before the convention opened the specially built assembly hall was burned to the ground. Through the influence of prominent Japanese friends the convention was held in the Imperial Theatre.

Oct. 6.—It is reported that a Japanese company contributed two million marks to the German government for scientific research.

Oct. 9.—According to a cable from California, two Japanese who served in the American army were

granted the rights of American citizenship.

Oct. 24.—The South Manchurian Railway Loan of fifteen million yen was over subscribed. The Railway authorities contributed one hundred thousand yen to the China famine sufferers and offered to convey provisions from Manchuria to North China, free of charge.

Nov. 2.—The president of the Bank of Java was decorated as a sign of good feeling toward the Netherlands.

Nov. 8.—From January to July, over fifteen thousand two hundred and sixty foreign tourists visited Japan.

Nov. 11.—Prof. Tatsuo Morito, of the Imperial University, Tokyo, was sent to prison for three months for publishing an article on Kropatkin's Studies on Socialism.

Nov. 27.—The resignation of Viscount Tajiri, Mayor of Tokyo, was formally accepted today. The reasons given are old age and the scandal connected with the roads leading to the newly dedicated Meiji shrine, for which he was not directly responsible.

Nov. 30.—The newly appointed ambassador for Germany left Kobe for Europe. Before leaving he was entertained by the German ambassador and other friends.

Dec. 2.—According to a Seoul report, a Korean, who was accused of assisting the Korean independence movement, committed suicide by abstaining from food.

Four thousand miners in Ishikawa prefecture went on strike. On November 24th one mine owner attempted to reduce the wages of experienced workers from 1.90 yen to 1.50 yen and the wages of assistants from 1.75 yen to 1.40 yen per day. At once two thousand men in his employ struck and shortly afterwards the laborers in several other mines went on strike to show their sympathy.

Dec. 3-4.—Twenty-five seamen's associations met in Kobe to organize a big Seamen's Union.

Dec. 9.—According to the Japan Chronicle, the elections for the Municipal Advisory Council in Korea resulted in the election of a large proportion of Japanese.

In order to reduce the expenditures for the year, legations will not be established in Czecho-Slovakia, Jugo-Slavia and Rumania, and the publicity bureau's estimates were reduced from ¥3,400,000 to ¥1,500,000.

Dec. 22.—A cable from the Chinese *Charge d'affairs* in Washington to the effect that the International Banking Consortium will advance money to China provided, first, the military expenses are reduced from 200 to 100 million dollars, second, North and South China unite, third, the consortium supervises the use of loan funds, and fourth, the Chinese government approves the participation of the Chinese banking group in the new consortium.

Dec. 20.—It is reported that the Chinese government express regret to Japan over the use of their gunboat against the Japanese at Nikolaievsk, that the commander of the Chinese forces there shall proceed to Vladivostok to apologize to the head of the Japanese Military there, that all responsible for the bombardment shall be punished, and that the Chinese government shall pay 30,000 *yen* indemnity to the suffering families.

Dec. 24.—The forty-fourth session of the Diet opened to-day, all members of both houses being present. In the absence of H. I. M. the Emperor, Hon. Takashi Hara, the Premier, read the Imperial message opening the Diet by Imperial command.

The present strength of the government party (*Seiyukai*) is 282, the strongest opposition party (*Kenseikai*) 107, the *Kokuminio* party 28, the *Koshin* Club 25 and the Independents 20.

CHAPTER III

RECENT PHASES OF WESTERN THOUGHT IN JAPAN

S. H. WAINRIGHT

Let one examine almost any periodical or book issued in Japan during the past year, and he will soon come upon the term "thoughts" in his reading. He will find frequent reference to "new thoughts," "foreign thoughts," "dangerous thoughts," "control of thoughts," and so on. About the only difference between the use of the term "thoughts" in current Japanese discussion and the term "reason" in Western literature a hundred years ago, is in the circumstance that one term is used in the plural and the other in the singular number. This difference may, indeed, be significant of the more complex character of the issue now, as compared with the simple formulas around which controversy crystallized at that time.

The affinity is so close between that period in Western history and the present epoch in Japan, that Westerners can best understand the trend of ideas in Japan by reverting to changes taking place in the West about a century ago. In both periods (1) there is a transition from feudalism to industrial society. In both (2) there is a sharp conflict between nature and convention. In both (3) there is an awakening of the wills of the many in contrast to the rule of the few. In both (4) there is an assertion of individual liberty and independence against the claims of authority. In both alike

(5) there is an attack on the existing institutions, including educational and moral ideals, inherited from the past. Both periods alike (6) are characterized by mental expansion, careful inquiry and a searching study of history and of the forces operating in history. Finally, both alike (7) are times when irreligion prevails, when the mysteries of faith have scant justice done to them.

Prof. Mitsukuri, of the Tokyo Imperial University, writing of the influence of "foreign ideas" in Japan, remarks that these "ideas," or "thoughts," have gained entrance through four channels in the course of Japanese history: Buddhism, Confucianism, Christianity and democracy: Confucianism entered first and was the medium through which Chinese ideas gained currency in Japan. Buddhism was introduced next and became the channel through which ideas from India entered Japan. Then Christianity became the vehicle through which the ideas from Europe and America entered the country. Finally, democracy has recently found its way to Japan and through it also Western ideas have been introduced.

The distinction Prof. Mitsukuri draws between Christianity and democracy as channels through which Western "thoughts" have reached Japan, is of greater interest owing to a statement recently transmitted by a Japanese correspondent to the *New York Herald and Sun* in which it was affirmed that liberal Christianity and democracy were identical in the current life of the Japanese nation. The sober Christian leaders and the mass of believers will welcome the distinction between Christianity and democracy made by the Imperial University professor. It would be a misfortune indeed to identify Christianity and democracy. Moreover, there is a distinction to be kept in mind with respect to the transmission of Western ideas. Christianity is propagated in Japan by persons devoted to that particular task, both Japanese preachers and foreign missionaries. Western ideas can scarcely reach Japan through democracy

as a vehicle, except by means of literature. There are no propagandists of Western ideas coming from abroad and spreading these ideas among the Japanese through democracy as a channel.

As for literature, both translations and original works are popular, the contents of which bear upon different phases of present day conceptions of democracy.

Western Literature

Popular

Das Kapital by Karl Marx has been translated. Bertrand Russell's ideas are in vogue and his writings have been translated. H. G. Wells does not, it seems, take hold of the Japanese mind, though the *Shincho*, a literary magazine, issued a Wells Number last year. Walt Whitman and Edward Carpenter are read as exponents of democracy. The *Shirakaba*, a literary magazine, cultivates a certain type of Tolstoi-ism. Jittoku Mushakoji has started a new village on the communistic plan. The *Emancipation* and the *Reconstruction* are very well known magazines, the product of the new type of thought. The *Chūō Kōron* is more moderate and covers a wide range of subjects. Among the daily newspapers, the *Tokyo Nichi-Nichi*, the *Tokyo Asahi* the *Osaka Mainichi* and the *Osaka Asahi* are outstanding periodicals with sympathetic leanings towards "new thoughts". In organized form, agitation for universal suffrage carried on by the opposition political parties may be looked upon as the product of Western ideas. Prof. Mitsukuri says that the democratic ideas, in the main, have a two fold source and are of a two-fold kind. The first proceed from republican American and the second have their source in Bolshevik Russia.

Prof. Mitsukuri makes a further distinction in speaking of the four-fold channel through which the "thoughts" of the outside world have reached Japan.

Prof. Mitsukuri's Ideas

For example both Confucianism and Buddhism, he says, were at first established in aristocratic society. Wani came over from Korea and taught two princes of the Emperor Ojin. Buddhism was also introduced into court circles and gained a foothold among the upper

classes. Christianity was brought into a little wider contact than either of these, when first introduced. The Shimabara rebellion brought to light the hold Christianity had on upper, middle and lower classes of society in one part of Kyushu. Prof. Mitsukuri makes no reference to the second introduction of Christianity in recent times, but proceeds to state that "democracy" has established contact with one part of "middle class society" and with all of "lower class society."

A further distinction mentioned by **Theism in Japan** the professor is noteworthy. He contends that Japan has been a theistic nation. Confucianism, Buddhism and Christianity, and Shintoism as well, have inculcated faith in personal deities. To the Confucianist, "Heaven" refers, not only to the overbending sky, but also to a Personal Ruler. Original Buddhism was atheistic, but Buddhism as introduced into Japan worships Tathagata Buddha, before whom the believer is of small account. The Christian God is all-wise and all-powerful, in the presence of whom man humbles himself. But how is it with "democracy"? The ideas introduced into Japan through democracy as a vehicle are almost devoid of any conception of Heaven or of God. "On the contrary, self is exalted to a place of absolute worth and the individual is accorded unlimited authority. Consequently self-satisfaction is the subject of desire and no barrier is recognized which stands in the way of personal security." These words are interesting as showing that the propaganda against religion in Western countries with which we are familiar has reached Japan. The labour unions in Western countries have been the most pronounced adherents of this type of skeptical thought. Nearly all socialistic propaganda, and especially the Soviet type, bears the earmark of religious unbelief. We now have evidence that these doctrines must be reckoned with in Japan. We can also understand why Prof. Mitsukuri in his book sets "national morality" over against "thoughts from abroad" in the title. A democracy that is antagonistic to religious belief strikes at the foundation of

Shintoism and threatens national institutions founded upon it,

Discussing Confucianism, Buddhism
 Confucianism, and Christianity further, he characterizes
 Buddhism and the first as a combination of ethics and
 Christianity politics. The family system, in China
 as well as in Japan, is at the root of
 both. Buddhism is a super-national religion, though it
 has deepened Japanese ideas. It became assimilated
 through an identification of Japanese deities with Bud-
 dhist deities. The Nichiren sect, now popular, became
 very nationalistic which accounts for its present activities.
 He says that Christianity, unlike Confucianism and Bud-
 dhism, has not been assimilated by Japan. It possesses
 numerous fresh and profound characteristics and a certain
 bodily severity, in proof of which he quotes words of
 Christ from the Sermon on the Mount. With reference
 to the point under discussion, Christianity, he avers, in
 certain respects, is incompatible with the Japanese na-
 tional consciousness. It is a super-national religion and
 champions individualism and equality. Confucianism
 contemplates "human relations," while Christianity sets
 man the individual, "over against the Absolute," and
 thus "leaves no place for nationalism." Prof. Mitsukuri,
 by way of illustration, calls attention to the refusal on
 the part of certain Christian teachers to bow before the
 Imperial portrait, and also refers to an officer in the
 navy who declined to follow nationalistic customs similar
 in nature. He concludes that Christianity must be
 assimilated before it can be reconciled with Japanese
 nationalism.

As we have already said, Karl Marx
 Social "Thoughts" has arrived in Japan. Prof. Mitsukuri
 Versus Nationalism may be taken as the representative of
 a large number of writers who would
 meet the new invasion in its more general theory of
 human society by making the traditional "national
 morality" a bulwark of defense. The so-called national
 morality is invoked not only as a defense against the
 social changes the new radicalism would bring about.
 The appeal to the past is in the interest of morals, as

well as of the nationalistic state. It is a conservative view intended to meet the theories of modern democracy in a two-fold sense. Our interest in the present discussion is in the relation of democratic ideas to religious and moral idealism.

From an entirely different point of view, a defense has been set up against Prof. G. Kuwaki on the type of democracy associated with "Thoughts" biological evolution, with materialism and with hostility to religion. We shall refer to a writer in illustration, a writer who gives voice to thoughts not unsympathetic to the new opinions. Prof. G. Kuwaki, speaking on the "Problem of Thoughts," in a volume of lectures on present conditions, makes some interesting remarks. With reference to the significance of the term "thoughts" as now currently used, he notes the changes in the meaning of that term. Formerly it was technical and used by scholars in philosophical, ethical and religious discussion. The term as used had little application to problems of real life. But now to speak of "thoughts," is to use a term with a popular significance. Moreover the term, as now accepted, has a practical bearing upon problems of politics, economics, law and society in general. To refer to the problem of "thoughts" is to imply to the ordinary mind something relating to democracy or socialism. If one is invited to discuss in a lecture "thought problems" he is certain to understand that he is expected to discuss democracy or some phase of the social question.

From this point of view, Prof. Kuwaki explains why it is that "thoughts" are Why "Thoughts" are "Dangerous" considered to be very dangerous. It is because "thoughts" are not abstractions, but involve practical and social consequences of a real nature. Three characteristics are pointed out by him as belonging to "thoughts" as the term is now understood in Japan. The first is their ethical character, the second, their philosophical, and the third, their democratic character. As remarked, "thoughts" according to Prof. Kuwaki, are now connected with social life and

problems and are therefore looked upon with misgiving. They are said to be "dangerous" on this account. He declares that "thoughts" are given an ethical aspect. Formerly, "thought problems" at best concerned social and political policy, while ethical ideas lay in the background. But at the present time, men are conscious of the profound importance of ethical "thoughts." This is apparent, for example, in the discussion of international questions. He specifies two such questions which have been considered from the ethical point of view. First, the doctrine of humanism (*jindō shugi*) championed in opposition to military nationalism (*gunkoku shugi*). This problem was central in the discussion of the League of Nations. The second instance in which the "thoughts" of the times take on an ethical aspect is in the question of self-determination by all nations, and especially by weaker nations. Prof. Kuwaki mentions President Wilson and Lord Grey as leaders in the cause of ethical principles as applied to nations.

Prof. Kuwaki finds in the ethical and social aspects of current "thoughts" the point of distinction from the Social and Ethical Aspects of Present Day Thoughts the point of distinction from the "thoughts" prevalent in the Eighteenth Century. The "illumination" then was individualistic and utilitarian. Philosophy was empirical. Democracy at that time exhibited like characteristics. It was severely individualistic. A great change came about in the Nineteenth Century. Solidarity was the "thought" which gained currency. The social consciousness became strong. In philosophy both the empirical and the idealistic points of view had adherents.

Prof. Kuwaki can not give his support to German idealism of the Hegelian type. He advocates a doctrine of personalism in which human values are recognized as the true foundation "thought" for democracy. In this respect his position is to be distinguished from those propagandists of modernism, referred to by

Prof. Mitsukuri, who are hostile to religion. Prof. Kuwaki attaches an importance to personality not to be found, though implied, in Confucianism. He does not make his position very clear in his exposition of personality. But he may be taken as a typical representative of that group of thinkers who have been influenced by Western democracy, without yielding to the atheistic propaganda associated with much modern radicalism. "In the individual," he says, "there is something which transcends the individual and which is the subject of ideals. This something we call personality." The freedom and equality characteristic of democracy is founded, therefore, according to him, not on naturalism but has personality as its basis. Personalism with him has a basis in religion.

We have not embraced the Christian
The Place view and influence in the above. We
of Christianity in have preferred rather to consider "demo-
Modern Japan cracy" apart from Christianity, Bud-
dhism and Confucianism, as a vehicle
through which "thoughts" find expression in the con-
troversies of the hour, adopting the four-fold distinction
made by Prof. Mitsukuri to which we have already
made reference. The Christian will readily see the place
the religion of Christ is destined to occupy in meeting
the deeper needs of the new situation in Japan.

CHAPTER IV

UNION AND CO-OPERATIVE CHRISTIAN MOVEMENTS IN JAPAN

BY H. V. S. PERKE

Union and Co-operation in Mission Work Union and co-operation are directly in the line of Christian movements the world over. This is said with full knowledge of the disunion and lack of co-operation that have never, during all the centuries, been found wanting. Union and co-operation have always bulked large in mission work, but especially in the "modern missionary movement," which dates from the "Haystack Prayer Meeting." In fact, without them any effective missionary undertaking is impossible. The command "Go into all the world and preach the Gospel" is, no doubt, a command to the individual, and if the individual is not duly devoted and enthusiastic, there can be no larger movement, but an individual without co-operative backing can not be very influential.

Look at it from the home end. We have the Foreign Missions Conference of North America, in which all important Boards are represented, and in which the whole movement is so bound together that the wisdom of all is at the disposal of each, and the whole force of the movement can be concentrated on such questions as the economical gathering and use of funds, relations with governments, and a dozen others. It is the declared policy of many Boards to promote union schools, colleges and seminaries wherever there is the slightest indication of real profit and advantage from

so doing. It must be admitted that the churches lag somewhat behind the Boards in these matters, and the recent plans for Board mergers seem to have been left stranded, temporarily at least; but the Church generally catches up with the Boards, and the happiest co-operation of the home churches is everywhere connected with some phase of aggressive missionary work.

Union and co-operation have marked the work in this country from the very first. Its development has not been exactly in line with that of other countries, and ought not necessarily to be. There is no divinely ordained set of methods and standard of attainment for all countries. It is the spirit alone that must not vary. Others may take a different view, but the writer never interpreted our Saviour's prayer that "They all may be one even as we are one," as the expression of a desire that we should all be Methodists, Presbyterians, Church of England or a Catholic Church with its head at Rome. It seemed to be a prayer that the oneness of spirit that characterised the Father and His Son should characterize all individual Christians and all Christian groups.

It seems perfectly plain that circumstances and conditions call for differing groups and differing group activities. There is a Presbyterian and a Methodist psychology or type of mind. It is hard to say whether it is the doctrines that make the denomination or the denomination that makes the doctrines. At any rate, it seems plain that in Japan the same type of people that is found in a certain denominational fold in the home countries is found in the corresponding fold in this country. Birds of a feather do flock together, and why should they not? There are plenty of Christians who have developed splendidly in one denomination who would have dwarfed in another.

Difference in tasks, divinely appointed, will account for certain denominational differences that refuse to 'down. The Salvation Army, the Y. M. C. A., the

Methodist Church and the Congregational Churches, to name no others, have found themselves in the past confronted by certain tasks, and in meeting those tasks they have taken on certain forms and characteristics. Changing tasks, to say nothing of other causes, may change them in course of time, but it is not likely that any of the half dozen large denominational divisions will every cease to exist, though their names and boundaries may be greatly modified.

But, however it may have been in the past, all the members of these various divisions are co-operating in the spirit of Jesus all over the missionary world, including Japan, of course. To be sure, it is faulty, but it is pleasing to behold and is effective. It started very early in Japan. The Presbyterian and Reformed churches first got together. For several years a larger union, including the Congregationalists, merely hung in the balance. Had it been consummated, two-thirds of the Christians in Japan would now bear one denominational name, but who will say that that would have been better than the present day *Nihon Kirisuto* (Presbyterian Reformed), and *Kumi-ai* (Congregational) churches, pretty evenly balanced, each with individual characteristics more or less admirable, emulating one another in good works.

We hardly speak of Protestant denominations in Japan now, but rather of denominational groups. We have everything of a Reformed and Presbyterian kind joined up in the Church of Christ in Japan. We have one Methodist church, one Baptist church, the Kumi-ai Church, and the Holy Catholic Church, as the congregations gathered by the Church of England and its historical daughters are named.

It is very likely that among these groups there occasionally breaks out a spirit that is not what our Saviour desired when He prayed for unity. There may be something of jealousy and competition, but I do not believe that any thoughtful man can visit Karuizawa

during the summer time, or visit the stations and out-stations of the various Christian workers at any time, without becoming enthusiastic over the unity and co-operation manifested.

It is true that in the minds of some, the test of real unity and co-operation resides in a willingness to partake of the Holy Communion together, though many would not consent to take that view. But, at any rate, it is doubtless true that the very large majority of the comparatively few who refrain from partaking of the Lord's supper with others whom they are perfectly ready to call Christians, refrain, in most cases, on account of the attitude maintained by the still lagging home Church, rather than from any hesitancy on their own part.

So much for the *spirit* of union and co-operation. How is it practically worked out? It is developed along three lines:—1, Organic or denominational union, 2, Organizations of denominational representatives, 3, Organizations of interests, without reference to denominational affiliations.

We have already touched slightly on the first. Denominational union has gone a long way in Japan, perhaps as far as it is likely to go for some years to come. In the Protestant Church there are a half dozen representative groups. The minor denominations and missions, at least any of those that represent a large home constituency, are as a rule historically close enough to some one of these groups that they might easily combine with it, especially since time and distance tend to soften any harshness in relations that may have existed in the past.

Each of these groups seems to be giving attention very earnestly to its own development, and the conversion of the community. We hear of no special strife or rivalry. It would seem as though each of these groups had caught a vision of the greatness of the task that lies before it, and was giving it full

attention. This is not to say that there is no denominationalism, because there is, and there is much more of it among Japanese Christians than among foreign missionaries, but it is to say that it is not aggressive or offensive. We may next consider the group organizations, such as the Federation of Churches and the Conference of Federated Missions.

The Federation of Churches is made up of representatives of the several Japanese churches. The organization is a fairly loose one, and the tasks set before it are not specially definite. But it is an organization, ready to represent the Christian community. It is the organized Christian community when any serious action is called for. Any large questions like a translation of the Bible or a revision of the Union Hymnal would doubtless be brought before it. Happily the Protestants in Japan have practically a single source of versions of the Bible, and a single source of hymn-books. This has been a great help to common worship. If the conservatives in Japan should insist that school children shall be taken to the national shrines and taught to perform obeisance that the Christian community considers idolatrous, it will be the Federation of Churches that will take up the issue. The body may not be functioning widely at present, but it undoubtedly has an important future.

The Conference of Federated Missions corresponds roughly to the Federation of Churches. As the Christian community, organized into churches, works through the Federation of Churches, the Missionary community, organized into Missions, works through the Conference of Federated Missions. There are several things that are well nigh impossible for an individual, or even for a Mission to do, but which it is quite possible for the Conference of Federated Missions to effect. This publication, *the Christian Movement*, is a fair example. Certainly, it would not be brought out year after year by an individual or by a single Mission.

But it is a thing that can readily be accomplished by the Missions, working together in the Conference.

The Christian Literature Society is a large undertaking of the Conference. The money all comes from the Missions, but it is only by pooling the contributions and co-ordinating the work that the needs of the Christian reading public can even partially be met. One of the publications of the society is the *Myojo*, 70,000 copies of which go each month to middle schools and teachers of primary schools all over the Empire. Union and co-operation alone make this possible.

It is a question whether the Newspaper Evangelism activity should be handled as a part of the Conference's work, or in the manner of the class to be described next, but at present it is conducted by a committee of the Conference. A marked economy and increase of efficiency is achieved by having this work in the hands of a single committee.

Union educational enterprises are best conducted by combinations of Missions rather than by such an organization as the Conference, but the Conference does discuss educational questions in a large way, and in a matter in which the Missions were ranged on one side and the Department of Education of the government on the other, it would be the Conference that would act, probably in connection with The Federation of Churches.

Indeed it is by its general committees, and not by committees that carry on organized work, such as the Literature Society and the Newspaper Evangelism, that the conference gives greatest inspiration and help to the missionaries as a whole. The annual meetings of the Conference at Karuizawa, too, attended by as many outsiders as delegates, is really the great inspirational gathering of the year. It is here that union and co-operation touch a decidedly highwater mark.

In the last place we may consider **Intra-Denominational** the co-operative work that is intra-
Co-operation denominational, or, which, while carried on by members of denominational Missions, has no relation to the denominations as such. Prominent among these is the Kindergarten Union in which scores of missionary women are interested, and which holds its own special conference each summer. The members of the union are all denominational missionaries, but it is doubtful if questions ever arise that would even suggest denominational cleavage.

The Women's Christian Temperance Union and its Foreign Circle is another illustration. It is Christian women, Japanese and Foreign, that are banded together. It is union and co-operation, but so simply Christian in character and purpose, that it seems individual, rather than group union.

The work of the Y. M. C. A., and the Y. W. C. A., the Purity Society and the Temperance Society also comes under this head. The workers come out of the churches in the home lands and Japan. If they were not in these organizations, many of them would be in denominational Missions or organizations. As in the United States and other foreign countries, so here, it is the churches of various names that supply the workers and officials.

The writer of this article has not sought to tabulate the operations which can properly be called union and co-operative. It would be a difficult task, and one that would not give entire satisfaction, however well done. He has endeavored rather to point out the fact that there is a very great deal of this kind of work being done throughout the country, and to make plain that the spirit characterizing the Christian community at present is a united and co-operative one. It is not desirable that there should be put any limit to this matter, but when it comes to practical applications, there are limits.

It is not to be taken for granted that **The Spirit of Unity** all schools should be union schools, **is Essential** that there should be one union university, and that there should be no great movements for which only a part of the Christian body shall be responsible. The really essential thing is that there should be such mutual feeling, and such mutual organization, that all possibilities for increased economy, efficiency, and joy in Christian service may be promptly and firmly grasped.

There will be more union and co-operation before there is less. Men are **The Growing Need for Co-operation** becoming more proudly impressed with the fact that they are Christians than that they are Presbyterians, Baptists or Methodists. They realize that they can better afford to lose a few denominational flags than have the great Christian banner put in jeopardy. They understand that it takes more time and effort to train a Christian missionary worker to a point of efficiency than it did formerly, and that it is very difficult to find the grade of men needed for scattered and small divisional enterprises. They find that Christian work in foreign lands is growing in expense, and there must be combination on the part of the backers of these enterprises, or some of them must be abandoned.

It is a happy thing that as economic considerations make it increasingly imperative that co-operation take place, the social development in the Christian heart is such that co-operation brings greater satisfaction and joy in fellowship.

However, one can hardly close a **What of the Future of Co-operation in Japan** paper like this without any attempt whatever to cast a horoscope,—to make a somewhat more definite forecast of what the future may have in store. Will the forces in Japan confine their efforts in such a way that they shall be practically a single organization, as for example, the Church of England is an aggressive unit, or the Methodist Church (North) in the United States is an

organized unit, with its large headquarters in New York, housing many varied denominational activities more or less closely knit together? Even supposing that such a thing were desirable, which is not at all proved, the writer, at least, sees no signs of it. Organic unity of that kind does not seem at all likely. At the same time, there are no indications of drawing apart or working at cross-purposes.

What of the future of the Missionaries and the Missions. Will they press on to a closer organization, many of the present Mission and group activities being passed over to, say, The Conference of Federated Missions, and the work of the various committees, and similar religious and social work, being housed in large office buildings in Tokyo and in the Kwansai district, just as the Y. M. C. A. and the Salvation Army are housed on a smaller scale in Tokyo? There are bound to be divergent views as to the desirability of this, but desirable or undesirable, its possibility is dependent on the view taken of the future development of the work of the Missions.

There are, in regard to this, two clearly defined views that are more or less to the fore. One is that while the individual work of missionaries may properly go on in the future much as in the past, all organized activities, ecclesiastical, educational, benevolent and otherwise should be patterned in such a way that Japanese Christians would gradually be admitted into participation and ultimate control.

The second is that a number of enterprises, especially those not ecclesiastical, should continue to be managed by missionaries, as many of them have been in the past, alongside the Japanese Christian movement, helping it as far as possible and as seems to them wisest, with no idea of ultimate management by Japanese Christians, but rather that, when their work is done, their affairs would be wound up.

The writer does not wish to discuss which plan is desirable, for he thinks that the desirability will vary

with the nature of the enterprises and organizations, but he would like to call attention to one thing. The first plan points to the speedy elimination of the foreign missionary, and with it any contribution of spiritual influence that might come in the future, as has undoubtedly come in the past, from that source.

If the second view obtain, capable men, it seems likely, will come to Japan to stay. Some will be very useful in an individual capacity, while others, growing and developing in the conduct of enterprises alongside of purely Japanese enterprises, will become an important part of the wider Christian movement in Japan, just as they would have had a large development in some field of usefulness in their home country.

With the adoption of the former view, the question of unity and co-operation on the part of Missions and missionaries, at least, is not a very serious one. It is temporary at best. If the latter view prevail, it is a very important question indeed. Since a very great contribution from outside to the Christianization of the country would still be a possibility, the very best minds might well give it most careful thought.

CHAPTER V

PREPARATION FOR MISSION WORK

D. A. MURRAY

Preparation Called For Mission work calls for preparation. It is possible that there are some people who have the idea that in once devoting their lives to the mission cause, their obligation is altogether if not more than fulfilled. It remains for God to use them or not as he sees fit; they have no further responsibility. Rather the contrary is true: the man who has accepted an office of such high responsibility is under greater obligation to qualify himself than the man whose vocation is to dig ditches, or merely to make money.

To state in detail some of the conditions of mission work, in order to suggest the necessary preparation for it, may be of use, not only to readers of this book who may be facing such work, but also to all who wish to have an intelligent idea of the mission cause. There are three aspects or divisions of mission work: (1) giving the message, (2) leading men to accept it, (3) so guiding and training them that the accepted message may have the results God intended in society and the nation as well as personal lives.

The Missionary Message The Message is not some theological formula, sacramental rite or church bond. The message is the love of God and his desire to do good to men. If we are God's agents to make his desire known, how can we do it better than by, in His name, doing things that will make men better and happier? That was what em-

ployed a large part of Jesus' time when he was here. So we have medical missions, eleemosynary work, social work, and school work, as well as preaching, publishing, Bible classes, personal persuasion and other means of direct evangelizing.

Necessary What are the qualifications and pre-
Qualifications parations necessary for all this? Per-
haps in Japan, with social and political
conditions so far advanced, the condi-
tions may be more exacting than in some fields, but it
will be safe to take these as normative and the work
here as the ideal eventually hoped for in all fields.

A good education is expected, of course, and as good as possible. Not that a man with an imperfect education can do nothing. I knew a missionary in the interior of China, who, for the sake of his family had taken along a stock of homely remedies and an old fashioned family medical book, with the result that he was called upon to minister to the destitute natives all over the region, and got the name of "The Great Foreign Doctor." In Japan such a thing would be impossible. Indeed so far advanced is medical science here that with one or two exceptions the Boards do not send out medical missionaries at all,—though it can fairly be said that the medical men that have been here have contributed substantially toward inspiring the high standards that have been attained.

Contribution of Missionaries have contributed much
Missionaries in social and eleemosynary lines and
to Social Work are still important factors. We remem-
ber the influence of Dr. J. C. Berry in
helping to reform the horrible prison
conditions of the early days, and of Dr. G.F. Verbeck in
securing a Sabbath rest in the government offices.
Social settlement work, factory and child labour regu-
lations are very live questions at the present day, and
there are groups of efficient missionaries who are taking
leading parts in these causes. Specialists are employed
for such work in America; much more valuable will
it be to have special knowledge and training for such

work here, where the worker must often be a pioneer and leader.

Among such lines of work we might enumerate; orphanages and home-finding societies, work for discharged convicts, for tuberculous subjects, for the deaf and dumb, for lepers, for rescued girls, besides such work as the Y. M. C. A. and Y. W. C. A. are doing to prevent young men and women going astray, and to assist them to nobler, more capable manhood and womanhood. All those are matters in which Jesus would be interested and for which he would give his best efforts if he were here, so we can not be wrong in making them important branches of our missionary enterprise. Such work is giving the message in concrete form for it is realizing the wish of God to make men whole,—the wish which underlies the whole enterprise of redemption.

Of course giving the message in verbal form is not to be given an unimportant place. It is after all "the foolishness of preaching" which is God's standard means. But I must disagree with anyone, if such there be, who supposes that merely enunciating the terms of the plan of salvation in the hearing of people is "giving the message." I have not *made known* the message unless I have succeeded in really making the person adequately realize both his need and God's desire to help him.

Convincing and persuading men are difficult and complicated psychological tasks. It is a great pity that our seminaries at home do not give more time to teaching that art rather than to merely intellectual information about doctrines and history. There are Bible schools and mission training schools which make more profession in that direction. But better still is a course of practical work: not necessarily in city slums and prisons; better in personal work in one's own home church as pastor's assistant or Sunday school teacher, or assuming responsibility and leadership in some form of welfare work, together with private personal work for just the individuals you casually come in contact

with. These are the kinds of training which will best fit one for successfully making the message known on the mission field. Incidentally also they will test your suitability for entering that work. For not all that are willing ought to be commissioned as missionaries. It is a shame to Christendom that the Boards are not able to pick their candidates from waiting lists, instead of calling for volunteers.

Unfortunately our hymnology and certain parts of our missionary literature have tended to create a distorted, emotional picture of the mission situation. However it may be in other countries, mission work in Japan does not differ materially from church work or city missions in Pittsburgh or Kansas City. Let the candidate for Japan rid himself of all expectation of glamour or romance in mission work. On the other hand, let him expect to make real personal friendships among the people for whom he is working, and to be upheld by real personal interest in the life around him. Not all of us do it, I fear, as much as we should, but so much the more pity for us.

There are several methods of giving the verbal message. Preaching, Sunday school work, special evangelistic meetings, street preaching and the like will occur as the most obvious. Much is done by Bible classes with the students of middle and higher schools. Indeed English Bible classes, entered merely for the sake of the English, have not been one of the least fruitful of these methods. Newspaper Evangelism, using paid space in the local newspapers, is attracting much attention just now, and yielding good results. Religious books and literature, and the work of the Bible societies and various Christian literature societies, furnish a valuable contribution. Tract distribution is a valuable work. One society undertook and claimed to have carried through the project of putting some kind of a religious tract into every house in the

Empire. Another form of work, of which the late Dr. R. P. Gorbold was a conspicuous exponent, is personal correspondence,—seeking opportunity to make acquaintances on the street, in trains and everywhere; and systematically following up every such contact with a warm personal correspondence on religious lines.

The above will show that the methods of giving the message are quite numerous and varied. It is quite worth while the candidate for the mission field keeping these in mind when making his preparation, and if possible aiming at special fitness for efficiency in some one or more of them. Perhaps in most cases it is a natural, spontaneous taste and eagerness that has produced the best workers in all these lines, as for instance, the case of a certain government school teacher who has literally traveled all over the Empire, and built up a work which every month is putting some seventy thousand copies of a religious paper into the hands of the students of the middle and higher schools. But there are not enough of these special enthusiasts to go round, and most of the work in all these lines must be done by the common missionary who has intelligently taken an interest in and done all he can to make himself efficient for his own specific form of work. The Boards may help some by finding and commissioning specialists for special work,—provided the local mission does not consider it is infringing on its prerogative of assigning the work of all its members. At least a view of the number and variety of different kinds of service may help the earnest, consecrated Christian at home to intelligently decide whether or not the foreign mission enterprise offers a field where he can do work of real service.

But, as indicated above, giving the message, however effectively and extensively it may be done, is not the whole fulfilment of the mission task. There is such a thing as knowing the good without doing it. It is said that the strongest foes of the mission work in India are men who have learned the Bible in the mission schools. In Japan there is a very large body of people, who in

a greater or less degree know the essentials of Christianity and believe it is a good thing. They really expect better living, more honesty and virtue, from Christians than from others. But they have not personally given themselves to Christ, and some of these are the very hardest to bring to that step

Bringing men to accept the message, then, is a distinct work. Of course we recognize the extreme importance of the Holy Spirit's work for this, but there is a work for us also. We can attract them and make an atmosphere that is inviting. Christianity is unquestionably a social institution,—fellowship with Christ and Christian brotherhood. It is a fact that in our own home land social and fellowship forces are among the strongest agencies in developing and sustaining the Church. We can not over-estimate the importance of social friendliness as an evangelising force. Old missionaries emphatically declare that quite as many converts are made by the influence of the missionary's home as by the missionary's sermons. The dinner or party or social evening where not much but "frivolous" games are in evidence may be really more fruitful than some things that show more theology on the surface. Any one who is a good mixer and has the faculty of making friends need have no fear of being a failure here,—if he is willing to consecrate those talents to the cause of Christian friendliness.

The Y. M. C. A. as a rule makes a special point of keeping this feature to the fore. Night schools, gymnasium classes, coaching students on the athletic field, while not included in the ordinary seminary course in homiletics, yet if done in Christ's name and spirit, may have an importance by no means the least in the Christian propaganda.

Of course it is not meant to imply that these social functions are the only or the chief ways of bringing men to a decision for Christ. All the methods and expedients that are found valuable in our home land are equally valid here. That is intended to be taken for

granted, so I do not go into details. Even those methods of the professional evangelist which are sometimes called sensational have been used here, and used with the same effect as at home. We should expect to use all appropriate means to make men feel the attractiveness of the call of Christ, and bring them to definitely accept that call.

Still, in a country where not only are all the social influences of the home and of society strongly against alliance with Christianity, but both by custom and by law, the family and society have almost tyrannical power over the individual's life and happiness, we can not do too much to create a counter Christian atmosphere of the warmest and most helpful character.

The third division proposed was the **Training Converts** practical one of bringing the message in **Christian Living** to fruitage in the lives of individuals and in society. Our commission says, not only "Make disciples," but also "Teaching them to observe all things which I have commanded,"—getting the kind of life lived which He wished. This at once suggests the organized church and its ministrations. Converts are trained to Christian living in the Christian followship.

It may seem that here in Japan the responsibility for that branch of the work does not rest on the missionary. The organized church, in the main denominations, is either wholly or largely under Japanese control. But even in those cases where the organized church is wholly independent of the missionaries, the missionaries still have under their care a large number of groups of Christians and churches preparing to be received into the organized body. Their assistance and advice is usually welcomed in the local self-supporting congregation and in the councils and larger assemblies as well. On the whole the missionary who is really qualified to exert an influence will have as much influence on the church as is beneficial,—even if not quite as much perhaps as he might like to have. Japan still needs

missionaries well versed in the best principles of both church government and practice.

It is in moral and social questions that the greatest results are to be expected. And it is right there that the greatest problem of Japan lies. Not idolatry and incorrect theology but sin is the great curse; and not the coarser sins of violence and uncouthness but the secret and refined vices that are so much the more dangerous and harder to reach. It may give an idea of the comparative status of things here to say that the social evil is entrenched here with enormous money interests behind it just as the liquor traffic was in America before prohibition won. Other moral issues are proportionately belated.

It was a Christian missionary that was chiefly instrumental in getting the law passed which enables a "White Slave" to leave her nefarious calling if she petitions to do so. And it has been Christian effort and persistence, even sometimes literally at the cost of "broken bones," that have prevented the law being a dead letter and made what rescues have been made,—in the face of the opposition of the police, of society and even of the parents of the girls themselves. Christians are found as the chief leaders often, and as staunch supporters always, in all good reforms, such as temperance and the suppression of gambling and drug habits. And it is Christian sentiment which has been responsible for making practices, like bribery, which once were universal and taken for granted, crimes that furnish head-lines for the newspapers and overthrow government cabinets. Is there a suggestion in all this of the kind of men that are wanted for the mission force in Japan, and the kind of preparation that is useful?

It may be in place to add just a few words more by way of suggestions as to small details. The conditions of the work must indicate to each one what kind of intellectual preparation is most called for, but there remain the questions, for the one ready to start

Material Outfit

Required

to the field, what material outfit is useful, and what preparation for the actual work must be made after arrival on the field. As to outfit the Boards all make suggestions to their candidates based upon wide experience. I do not assume to criticise these more than to say that they must all be combined with a large percentage of common sense in the individual. I may just add a few hints.

Almost every one has some things that specially contribute to his best happiness. It may be a guitar or chess or some special brand of cold cream or a collection of art objects. By all means take them along if not too bulky, as you are going to be just as human out here as you were at home. Especially take a good stock of all such furnishings and belongings as are not heavy or bulky, as you may not be able to get just the kind you like or get them as cheap here as at home. Again, there are certain things in the house, with most of us, that we want to have really good, even if we are willing to make shift with inferior articles for other things. It may be the dining table or parlor rug or some particular kind of stove. Even if it does cost a little for freight, strain a point and bring it. It will pay in genuine satisfaction in the long run. A wife—or a husband—is a very useful article to bring along but not indispensable. Many of the single ladies are among the most effective workers and get much nearer to the lives and hearts of the people than those who are more encumbered. As for the men,—well the stock available for wives here is not only abundant but it is specially selected and of a high order. For the former statement I have the backing of the Apostle Paul, but, as he does not touch on the latter I will have to give it on my own authority.

Bring all the knowledge on all kinds of subjects that you have or can pump from fellow-passengers on the way here. Also bring a good stock of grace and grit and a very modest though not pessimistic estimate of your own value. Then, on arrival, let everybody do everything they offer to do for your comfort and assist-

ance. For your first necessity now is to get on terms of cordial friendship with all those with whom you will have to associate, and the psychological rule is that people will like you, not in proportion to what you are or what you do for them, but in proportion to what *they do for you*. This last I offer as perhaps the one really valuable suggestion of the whole article. The problem of missions is not all on the heathen side of the firing line.

The next thing in order would naturally be the study of the language. **Language Study** The individual missions all take the responsibility for directing that. At present there is, what the old timers never hoped for, an excellent language school, where the newcomers of all the missions and of other occupations as well, have a systematic course laid out for them under the direction of competent instructors, and the stimulus and pleasure of working together with others as green and as enthusiastic as themselves. I have no purpose to criticise the course offered. It is generally conceded, I believe, that for the first year at least it is a decided improvement over the old plan of trying to dig something out of an incompetent personal teacher. Many of the missions are now strongly urging the advisability of short-term teachers for the mission schools coming out under substantially the same conditions as the English teachers in the government high schools. Such of course might omit all this task of language study.

And, finally, the most important part of the training is that which each one gets after beginning his work from the actual exigencies of the work itself. **Contact with the People Important** For this, as well as for other reasons, the sooner one can get into some real work and contact with the people the better. It should not be anything that will interfere with the fullest efficiency in the language study. But some outside interests are always necessary for healthy work. People in other lines of business at home, after a full day's work, find time for religious and other

helpful service. An English Bible class of students or a class in Sunday school, or even, where the circumstances allow, a few hours in a mission school or occasional evangelistic trips with an older missionary will be found well worth while, not only for the good done, but also as a valuable element of training for future usefulness.

The fields out here are certainly white
Need for Workers for the harvest. If the Lord of the harvest has thrust you out to be a laborer, go to it and make the best possible preparation for efficiency in some of the many kinds of service that are called for, but withal remembering that when you get out here the Mission may assign you to some entirely different work; so a full rounded general preparation as far as possible should be acquired. Not least important of all is a teachable spirit, ready to be led wherever the Master or his appointed agents shall direct.

JAPAN

PART II

COMPARATIVE RELIGIOUS CONDITIONS

1894

1895

COMMISSIONER OF THE
LAND OFFICE

CHAPTER VI

PRESENT ACTIVITIES OF BUDDHISM

BUDDHISM AND PROGRESS

A. K. REISCHAUER.

In a volume which deals with the Christian movement in Japan, it may seem strange to some to give any space to the activities of Buddhism, and yet to any thoughtful student of the problems which Christianity must meet in a non-Christian land it must be clear that there is a very close relationship between the Christian enterprise and the condition and activities of the native religions. Christianity's success in Japan is very much conditioned by the attitude and activity of the other religions, just as this was the case when early Christianity first launched out upon the Graeco-Roman world. On the other hand, Christianity's influence in Japan can not be at all adequately registered without noting the effect it is having upon the native religions. In this land, in a very peculiar way, Christianity's influence is far greater than is indicated by the statistics and ordinary descriptions of so called definite Christian work; its real strength is often better indicated by the way it has impressed Japanese ideals and institutions, and even that which is the most static and unimpressional, namely, the conservative native religions, particularly Buddhism.

It is, in fact, not difficult to show that the two words *Buddhism* and *Progress* are redeemed from being mutually exclusive terms largely because an element of progress has been infused into Buddhism from without,

and that it does not arise from within. The forward movements which we shall describe below are largely the effect of the impact of Christianity. This does not mean that the spirit of progress may not attain a certain degree of real vitality in Japanese Buddhism, and in the course of time even become indigenous to it, but for the present, at least, it is true that the Buddhists who are trying to modernize their religion and make it again a real up-building force in Japanese life, are such as have been deeply imbued with the vital ideas and ideals of Christianity and Western culture.

What then are Buddhists doing today along lines that would make the religion of S'akyamuni a real force in modern progressive Japan?

We can give only a tentative answer, for to answer this question fully requires much more accurate data than are available at present. In order not to underestimate Buddhist activities along these new lines we shall as far as possible give what they say for themselves, though we shall also try to check up some of the statements where we have good reasons to doubt the claims made.

There are several recent publications put forth by Buddhists which give reports of what they are doing: some of these are in English. Perhaps the most complete of the latter class is an attractive booklet entitled, "The Mahayana Buddhists and their Work for Children," which was prepared for distribution among the foreign delegates to the Eighth World Sunday School Convention. While the name of the author is not revealed in the booklet, we have good reason to believe that it was prepared by a man educated in Europe, and it was translated into English by a man who received his education in an American university. It is therefore not strange that the contents of the booklet are presented in a way that would appeal to the Western mind. In fact the author is so anxious to make a good impression on his Christian readers, especially when he reports the work of Buddhist Sunday schools, that he comes dangerously near misrepresenting the facts.

In order to gauge correctly the magnitude (or otherwise) of the work done by Buddhists along philanthropic, social, educational and religious educational lines, we should keep before us a few facts about the number of Buddhist temples, preaching-stations, priests, teachers and adherents. The number of temples is placed at 71,681 and that of preaching stations at 5,763. The priests, acolytes and teachers number 123,000 and the total number of adherents is about 46,000,000, or approximately five-sixths of the entire population. It is significant that the number of preaching-stations is less than one-twelfth of the number of temples, showing that modern Japanese Buddhism is not very seriously engaged in transmitting its teachings to the next generation. This accounts for the fact, which any student can easily test for himself, namely, that the average Japanese under thirty years of age knows practically nothing about the teachings of his religion, and that the great majority of the older people know not much more.

A. *Philanthropic and Social Service Work.* That Buddhism has inculcated a spirit of mercy and kindness in the hearts of the Japanese people should not be seriously questioned. Perhaps this ideal has always been of a rather negative nature, i. e., a spirit of mere pity for fellow sufferers in an evil world rather than a positive spirit of love which would seek to transform this world of sin into the Kingdom of God. The modern good works of the Buddhists have perhaps more of this positive spirit towards life, as is natural when one remembers that the inspiration for them comes, as we said above, from other than strictly Buddhist sources.

The following figures are for the year 1919:

Institutions for the *Relief of the Destitute* numbered 24. These were housed in property valued at 113,578 *yen*, and they spent for the year 58,232 *yen*, caring for 1,354 cases. These figures probably do not include the work done by a large non-sectarian Buddhist organization in Kyoto, which for a time was distributing about a quart of rice daily to each of 3000 persons.

Eleven *Homes for the Aged*, representing a property value of 78,403 *yen*, cared for 325 persons at a cost of 56,659 *yen*.

Institutions for the *Relief of Sickness* numbered 16, occupying property valued at 183,737 *yen*. These handled 273,485 cases at a cost of 82,138 *yen*. A foot-note says that "these are the extended numbers of those who were relieved or given lodging," which is to say that a very large percent of the comparatively large number received very little aid, for the average could amount to only 30 *sen* per person.

Homes for Children numbered 70, with a property value of 876,642 *yen*. These cared for 2,843 children at a cost of 328,335 *yen*, or an average of 115 *yen* per child.

Reformatory Schools are given as 21 in number. These cared for 521 children at a cost of 103,985 *yen*, or approximately 200 *yen* per child.

Free Elementary Schools numbered 12 and represented a property value of 75,228 *yen*. These cared for 2,185 children at a total cost of 27,109 *yen*.

Schools for the Blind and the Deaf were seven in number. They were housed in property valued at 57,110 *yen*, and they were educating 189 children at a cost of 18,826 *yen*.

Infant Day Nurseries also have their place among the activities of modern Buddhists. Of these there were 18, caring for 865 infants, at a cost of 24,334 *yen*, and occupying property valued at 93,725 *yen*.

Nine *Employment Offices* found positions for 7,358 persons at a cost of 5,017 *yen*. The property value of these offices is put at 42,674 *yen*.

Eight *Lodging Houses for Laborers* in one way or another helped 79,963 persons at a cost of 20,767 *yen*. Unfortunately the property value of these houses is not given. It would probably be very illuminating in showing how wretchedly the transient laboring class lives.

Buddhists seem to have made a specialty of the care for ex-convicts, for they claim no less than 462 institutions for such. The property value is placed at

323,565 *yen*. These institutions spent 185,325 *yen* for the year, and gave "direct assistance" to 3,218 persons, and "indirect assistance" to 28,529. Undoubtedly a number of the 462 institutions are not housed in separate quarters but in ordinary temples, for the average property value per institution would come to only 700 *yen*, which today would represent little more than a shack.

Under *Miscellaneous Charities* we find listed 33 institutions with a total property value of 47,533 *yen*. These spent 79,256 *yen* for the year but the number of beneficiaries is not stated.

The report also states that there were 10 Overseeing Boards of Charities in existence, but nothing is said as to money spent or the number of persons aided.

The grand totals for the above give us 701 institutions and organizations. Their combined property value comes to 1,692,135 *yen*. The annual expenses for conducting this work amounts to 989,983 *yen*, and the total number of those helped by this philanthropic work is a little over 400,000.

At first glance these figures seem rather impressive, but a little analysis shows how little they really represent. Of the total 400,000 helped, 353,448 (viz., the sick relieved and those given lodging) received less than 30 *sen* per person. And, if one should include also the 28,529 ex-convicts who received only "indirect" help in the above, then there would be less than 20,000 that received substantial help out of that grand total of 400,000. An analysis of the property values represented in the above figures also reveals surprising results. Almost half of it is represented by the 70 homes for children. And further when one remembers that in the year 1919 the cost of living in Japan was in many respects higher than in New York City, then one realizes how very little the above figures really represent. In spite of the claim that Buddhism emphasizes the virtues of sympathy and kindness, it is a fact which one can not disguise, that during the great World War, when Christian nations like America and

Great Britain poured out their millions for labors of love among friend and foe, the Buddhists of Japan did pathetically little to help a suffering world. And today when millions are dying of famine in China, and when the Western world has more starving than it can feed, one would think that Japanese Buddhists might take the lead in helping their neighbors from whom in ancient times they received their religion, but one waits in vain for anything very substantial to come from this source.

B. *Educational Work.* In Buddhism salvation means Enlightenment and thus Buddhist teachings have always emphasized knowledge as of supreme importance. From this, one would naturally expect that the Buddhists in a land like Japan, which believes so thoroughly in education, would take a very prominent place in the education of the nation. Of course, one might say that when the State takes over Education it is not necessary for Religion to occupy itself with this problem. Even though this is true in a measure, it still would seem that religious leaders should play a big role in the education of the youth of the land. But this is not the case with the Buddhists of Japan. In fact Buddhist priests belong as a whole to the least progressive elements of Japanese society, and those who have taken the lead in the field of Education have been men and women who have very little connection with the religion of S'akya-muni. It has therefore come about that, just as the ignorant masses are the most zealous Buddhists, the educated classes seem the most indifferent. There is, however, some educational work being carried on by Buddhists, as the following shows:

(1) In the field of General Education, i. e., schools other than those intended for the training of priests and religious teachers, Buddhists are maintaining, 2 Colleges, 20 Middle Schools, 14 Girls' High Schools, 10 Girls' Schools of Domestic Science, and some 35 or more Private Schools whose grade is not clearly indicated. We have no accurate data as to the property value of these schools, nor as to the number of students they enroll, though it is well known that some of the above

institutions are fairly well equipped and are doing creditable work.

(2) Schools for training priests and religious teachers are rather numerous, though probably not of as high grade as the above institutions for General Education. In this list 15 are given as being of college grade, and a few of these rank fairly well. Of Primary and Secondary Schools there are in all 166 according to one report, though the report of the Bureau of Religions in the Department of Education gives only 56 as the total number of schools intended for educating priests and religious teachers. The latter report gives the total enrolment of these 56 schools as 7,138.

C. *Sunday Schools and Children's Meetings.* The future of any religion depends in large measure upon what the religion is doing for children and young people. The general impression one receives in Japan is that Buddhism is largely a religion for old people, especially for grandmothers and other old women. Children and young people are seen in the temple grounds, but largely because such grounds are often the only places they have for play. One does not usually associate temple life with child life in Japan. It may therefore come as a surprise to some of our readers to be told that the Buddhists claim to have 6,928 Sunday schools and Children's Clubs, and that these have a total enrolment of 788,146 pupils and a teaching staff of 18,750. This is the claim made in the booklet entitled "The Mahayana Buddhists and their Work for Children."

In describing what constitutes the equipment of Buddhist Sunday schools the booklet says: "For Sunday school buildings we must be furnished with, (1) a main hall where religious services are to be performed, (2) class rooms and a library.....instruments and articles needed for the school are musical instruments, Buddhist song-books, blackboards, tables, pictures, etc. For the office we use application forms, roll books, recorders, badges, attendance cards, bells, whistles, etc. The musical instrument is one that is

most essential to the school; a piano or organ is indispensable."

"At present the Buddhist Sunday schools are provided with the Buddhist scriptures general and particular, history of Buddhism, life of S'akyamuni, stories of his disciples and the founders of the various sects of Buddhism, stories of eminent priests and devout Buddhists, the Jataka tales, parables and anecdotes taken from the scriptures. For music we have Buddhist hymnals; for play, various calisthenics symbolising the songs."

Then, after telling us how the children are classified, etc., we are informed that "the actual work in the class-room is conducted after the most approved methods of modern educators. They have generally found it the most effective to awaken the child's interest in the subject by proper and ingenious questionings."

The program in a Buddhist S. S. is stated to be generally as follows: "(1) In the main hall; the bell rings, and the pupils enter in file, paying respect to the Buddha, singing hymns, prayer in silence (this is sometimes replaced by doxology) and finally a moral discourse based on a scriptural passage or a current topic, by the director or by the head-master. (2) In the class room: led by the teacher in charge, pupils enter respective rooms, exposition of scriptures (or a story from the Jataka tales in the junior class), historical narratives or biographical stories, recreation in the play grounds, exercises in singing, fairy tales or discourse based on facts, roll-call and distribution of cards. When this is finished, pupils are all taken again into the main hall, where various reports are read and also some advice is given, and finally a chorus ends the order of the day."

Even more elaborate than the above schedule is the one of the Central Buddhist S. S. of the West Hongwanji, Kyoto. It is too long to give here, but it is divided into four periods of work, and it extends in time from 8.50 A.M. to the noon hour.

If the above is a fair sample of what Japanese

Buddhists are doing in the field of religious education for the child, then the religion of S'akyamuni will inevitably have a rebirth in the Sunrise Kingdom, and Christianity will have, in this rejuvenated Buddhism, either a strong rival or a powerful ally, depending upon what view one takes in the matter of the relationship of the two religions.

As we have already intimated, the booklets and pamphlets from which the above information is gathered, were prepared largely for the edification of the delegates to the Eighth World S. S. Convention. We do not wish to imply that the compilers wilfully deceive their readers, but only that their zeal to make a good impression leads them to present their ideal for Buddhist Sunday schools as an accomplished fact: or rather, they give what is done by a few Buddhist Sunday schools, such as are maintained by the great Zojoji of Tokyo or the powerful East and West Hongwanji of Kyoto, and represent this as the general rule.

Let us take up a few of the points claimed and see what they really mean. There is first the matter of the number of such schools and their enrolment. While we are told in a "Statistical Table of Sunday Schools" that there are in all 6,928 such schools with an enrolment of 788,146, we are informed on another page that a large per cent. of these are not real Sunday schools, and do not pretend to give any religious instruction: they are merely occasional children's gatherings, without any definite program or goal. Then another point to notice is that many of these schools or gatherings exist little more than on paper. For example, in the city of Tokyo much of this work for children is under a sort of inter-sectarian organization. They have divided the city into districts and sub-districts, each of which is to oversee its own particular sphere. While some of this work is in actual operation, much of it is not beyond the "planned stage," and some of it is also in the "given up" stage. In a survey that we made we frequently received the answer: "Yes, we expect to start a Sunday school,

or "Yes, we had a Sunday school but we have given it up for the present; we may start again later." In one place, where two years ago there was a rather flourishing Sunday school (started apparently in order to keep the children from going to a neighboring Christian Sunday school) the temple servant naively replied to our question: "No, we have no Sunday school nor anything for young people, but there is a very flourishing Sunday school over there at that Christian church."

Reporting from the city of Kobe, Dr. H. W. Myers writes on this subject as follows: "They (Shin sect) had opened a number of Sunday schools and the younger priests had told the children stories, (*otogibanashi*) and had taught the Imperial Rescript on Education. They had also distributed cards and cakes among the children, but no special religious instruction had been attempted. The pupils had gradually dropped off, and all the schools had been discontinued. They said that they had tried to imitate the Christian Sunday school, but the experiment had proved comparatively expensive and ineffective."

Of the Nichiren sect's work in Kobe, Dr. Myers writes: "They have no organized charity or social work, and no kindergartens. Five years ago a *Kodomo-kwai* (children's club) was organized with 150-160 children, but after a year and a half this was discontinued."

The other leading sects have, according to Dr. Myers no work in Kobe for children and young people. In the chief temple of the Jodo sect they have recently opened a "United Head Office for All Sects," but no definite plans for any activity have been matured. He sums up his impression of the Buddhist situation in Kobe, which, by the way, is now the third largest city in the Empire, with the statement: "In general, the conduct of funerals constitutes the chief activity of all the above sects in Kobe."

We have reports from other cities which tell very much the same tale. Of course, in a city like Kyoto,

which is and has been for centuries the Buddhist center of Japan, and where are located powerful temples and headquarters of many sects, one finds a great deal of activity, and yet when one compares their work with the amount of capital invested in property and with the number of priests that are linked up with these temples, it is rather insignificant. It is true that the West Hongwanji claims to be conducting 20 Sunday schools with an average enrolment of 200 per school (which would total 4000 and not 100,000 as was recently claimed by an enthusiastic English student of Japanese Buddhism), but when one sees how many of the so called Sunday schools in other places exist largely on paper, or represent only occasional gatherings, one becomes a little doubtful as to the strength of such work.

Space does not permit commenting at length on the equipment and work of these Sunday Schools. It is true that a few of the larger temples are fairly well equipped, but the passage quoted above, which claims that this is the general rule, is nothing short of absurd. For example, the remark about these Sunday school libraries being supplied with the Buddhist scriptures, histories, biographies, etc., forgets to say that even when a Buddhist Sunday school has such books no child that has not at least a high-school education could read a Buddhist scripture, and the number of students in Buddhist Sunday schools of that age and with such an education is almost negligible. The statement in the report of the West Hongwanji that the main hall has an "altar with the sacred books," is a truer picture. The priest may take these from the altar and occasionally read these scriptures, but let us not have any visions of little Buddhist Sunday school pupils reading their sacred books as Christian children might read their Bibles.

Then that claim, "a piano or organ is indispensable," naturally gives the impression that pianos and organs are quite the rule in Buddhist Sunday schools. It is true that baby organs are getting quite numerous in

Japanese schools, and that some temples borrow these from the schools and others own one or even two such baby organs, and we do not say that *no Buddhist Sunday school* owns a piano, but we wonder how many have ever heard the joyous notes of such an instrument greet them from the somber surroundings of a Buddhist temple.

As to the type of instruction that goes on in a Buddhist Sunday school, it is perhaps difficult to generalize. We have heard a well educated man give an excellent talk to children on a Buddhist text. And it is probably true that the young priests who persist for any length of time in carrying on a Sunday school must have a love for their work, and so it is probably on as high a level as the instruction in an average Japanese school but to say that "it is conducted after the most approved methods of modern educators, etc.," is making a claim which is a little strong.

That Buddhist Sunday schools are equipped with picture cards, pamphlets and booklets that give information about the lives of the Founder, founders of sects and other eminent Buddhists, was evident to those who saw the exhibit at the Eighth World Sunday School Convention. Some of this material is quite attractive and of a rather high order. It is so obviously patterned after the equipment of a Christian Sunday school that the source of its inspiration requires no further comment. Even the content of some of this literature shows a very strong Christian influence, especially that published by the Shin and Jodo sects. If modern activities in general are the result of the impact of Christianity upon Buddhism, and not the spontaneous expression of an inner life, efforts along Sunday school lines are in a special sense such a result, and are confessedly an imitation of Christian methods.

D. *Missionary Work.* Buddhism is in a real sense a World Religion and in some periods of its long history it was decidedly a Missionary Religion. What about Japanese Buddhism today as a missionary religion?

During the past fifty or sixty years, while the out-

lying portions of the Empire such e.g. as the Hokkaido were being settled, the more aggressive sects followed these settlers and built temples in the various settlements. Along the railroads in the Hokkaido almost every town of any size has its Buddhist temple. The same is true in Formosa, which is being more and more occupied by Japanese settlers. Since the annexation of Korea the larger Japanese settlements have their Buddhist temples. Some effort is also being made by Japanese Buddhists to rejuvenate the Buddhism of their neighbours from whom they originally received the faith. It cannot be said that in this they have met with very much success, partially because Korea and China have little enthusiasm for Buddhism, but perhaps more because of the unfavourable political relationship that exists at present.

Sometimes it is said that Japanese Buddhism is carrying on Foreign Missionary work in non-Buddhist lands. It is true that in Hawaii and on the west coast of North America there are a number of Buddhist temples and priests, and also a few in other parts of the world, but in practically every case these temples and priests have simply followed their own people, and they are not making any serious effort to win others to their faith. Both these efforts and those mentioned above are intended largely to hold their own people true to the faith of their fathers rather than to win new peoples and nations to the religion of S'akyamuni.

Whether one regards Buddhism as a rival or as an ally in the good work which Christianity seeks to accomplish in Japan, it ought to be clear that these efforts on the part of the more progressive elements in Buddhism indicate a very different situation from what we had only a short generation ago. Then Christianity had to vindicate its right to a fair hearing from Buddhist Japan: now Japanese Buddhists are vindicating their place in Japanese Life by an appeal to their activities and methods which they have learned from Christians. Truly Christianity in Japan is making Progress!

CHAPTER VII

PRESENT ACTIVITIES IN SHINTO

PROFESSOR M. OIWA, KWANSAI GAKUIN, KOBE.

For the last few years Shinto has shown more activity on the literary side than on the religious side. On the religious side we may mention the fanatic preaching of Omotokyo and the dedication of the Meiji Shrine in which the spirit of the late Meiji Emperor is enshrined.

Tenrikyo and *Konkokyo* have ceased to attract the attention of the public, though their quiet expansion should not be ignored by those who are interested in the spiritual welfare of our people.

Taireido (the Way of the Great Spirit) which is sometimes identified with a section of Shinto is merely another form of mesmerism, and has the least religious element of all similar systems of divine healing. Full page advertisements of this *way* in newspapers, which do not fail to catch our eyes from time to time, make us wonder whether it is not a money-making enterprise.

Omotokyo, like *Tenrikyo* and *Konkokyo*, was started by an ignorant woman named Nao Deguchi. Her husband was a poor carpenter who died in poverty leaving eight children. His poor wife, Nao, according to her statement, on New Year's Day, 1892, was suddenly possessed by the spirit of *Kunitoketachi-no-Mikoto*, one of the chief gods in the *Kojiki* and the *Nihongi*. Since then she has produced two thousand volumes of pro-

phesy in *hiragana* characters. Her prophecy concerns itself with the wars which Japan is to wage, a universal war, culminating in a world reconstruction with Japan as its political centre, and finally, the removal of Japan's capital from Tokyo to Ayabe, a small town in the the province of Tamba, a few miles west of Kyoto, where the headquarters of Omotokyo is located.

Her new religion had influenced few
Leading Disciples of her neighbors until her son-in-law, Wanisaburo Deguchi and Wasaburo Asano came on the stage. The latter is a graduate of the Tokyo Imperial University, who once taught English in the naval school of engineering at Yokosuka. He translated Washington Irving's Sketch Book and Oliver Goldsmith's Vicar of Wakefield into beautiful Japanese, and has also written a large volume on the history of English literature. His conversion to this religion has marked an epoch in the history of its development. In co-operation with the present head of the sect he has established an elaborate system of doctrines, and he himself practices the art of *Chingon Kishin* (pacifying the spirit and sending it back to the gods) a kind of mesmerism. Some of the so-called intellectual class, including his brother, Vice Admiral Asano, Commander Iimori of the Japanese navy and certain high class officers of the army, have come to believe in this queer teaching.

Several books as well as magazines
Criticism of Omo- and newspaper articles have appeared
tokyo criticizing their doctrines and giving
 warning to our "religion hunting pilgrims," as Dr. A. Anezaki aptly names them. The sharpest of these criticisms was from the pen of Kokyo Nakamura, editor of a magazine called "Abnormal Psychology." His book entitled *Omotokyo no Kaibo* (Omotokyo Analyzed) contains a criticism of their doctrines and practices from the medical and psychological point of view. According to his and his associates' opinion, the teaching should be suppressed by all means, for they asserted that the art of Chingon

Kishin had been proved to leave injurious effects on the minds of the believers.

Dr. M. Anezaki's opinion on this sect, published in the columns of the *Tokyo Nichi-Nichi* and the *Osaka Mainichi* lays stress on the effect which will follow the teaching of this false belief upon society at large. In his opinion the prevalence of such a teaching reflects an acute condition of spiritual restlessness among our people.

Another book on this subject written by a priest of the Nichiren sect, of Omotokyo entitled *Omotokyo no Shinreigakuteki Hihan* (a spiritual criticism of Omotokyo) is a Buddhist criticism of this teaching. Unlike Kokyo Nakamura, its author does not negate the existence of the spirit working in the mind of believers, but he tries to show that the *Ushitora no Konjin* (Metal God in the direction of cattle and tiger, i. e. north and east) is a false god. Besides these, many other magazine articles written against the propagation of Omotokyo have disclosed the secret workings of this religion, and have acted as warnings to people who are easily influenced by anything new in name or form. Against all these anti-Omotokyo activities, on the other hand, the believers are publishing in Osaka a daily and a magazine *Shinrei Kai* (Spiritual World). It may be noted that the government, which does not generally interfere with the propagation of religion, has made exception in this case, for in 1919 they called the present head of the sect, Naosaburo Deguchi and the chief apostle, Wasaburo Asano, to Kyoto, the seat of the local government, and made investigations into their doctrines. This was probably with a view of checking the fanatical spread of this false teaching. The publication of the official report by the Police Department of the prefecture has brought its seamy side into light.

Apparently the erection of the Meiji Shrine is encouraging Emperor-worship. Some of the provincial associations of young men sent a number of their members to Tokyo

to volunteer their services in its erection. School children are instructed by their teachers to go in a body to the Shinto shrine near the school, taking brooms and dust-pans to help clean the sacred grounds. Pious business men in co-operation with school teachers band themselves together for the purpose of making the rounds of the Imperial tombs scattered in the western districts. Not infrequently educational associations have invited Shinto scholars like Dr. Genchi Kato, who gave lectures on the relation of Shinto to the Japanese national constitution before large audiences of school teachers.

**Shinto and the
Japanese Con-
stitution**

Along this line of Shinto activity it may be mentioned that a book entitled *Waga Kokutai to Shindo* (Our National Constitution and Shinto) written two years ago by Dr. Genchi Kato of the Tokyo Imperial University, is worth reading. Dr. Kato insists upon the divine nature of our Emperor and exalts him to the same position as the Jewish Jahveh. His book is profuse in quotations from our old books and poems, especially from the poems of our late Emperor Meiji.

**The Place of Shinto
among World
Religions**

In the first four chapters of this book the author, who is a scholar of comparative religions, tries to determine the place which Shinto is to hold among the religions now believed by civilized peoples. According to his view, Shinto, though a national religion, will not share the fate which has overtaken the old national religions of Egypt, Persia, Judea and India. History shows that they have been superseded by some universal religion, such as Buddhism, Christianity or Mohammedanism. The author then invites us to consider the development of our Shinto, how it has succeeded in absorbing the strong points of Buddhism and Confucianism, thus growing side by side with them instead of being superseded by them. Viewed in this light Christianity seems to be feeding Shinto with nourishment from Western countries. This is the only justification for tolerating other religions in this country.

In the fifth chapter Dr. Kato tries to prove by means of historical evidence that Shinto with its shrine worship possesses all the essential elements of a religion: it has prayers, priests, religious rites and authority.

He then proceeds to explain the different locations of the Emperor's tomb and his shrine. This is evidence, he says, of our people's recognizing a god in their Emperor. Kashiwara Jingu, where the first Emperor of Japan is enshrined, stands beside Unebi no Misasaki, his tomb. The recent erection of the Meiji shrine in addition to Momoyama tomb is nothing but an expression of the Japanese belief in the divinity of the Emperor. If Christians ever come to a clear understanding of this aspect of Shinto they will shake hands with Buddhism instead of trying to supplant it in the confidence of the people. Finally he traces the low state of our national morality, of which we hear so many complaints, to the government's elimination of all religious elements from Shinto shrine ceremonies.

Since the establishment through the generosity of Marquis Maeda of a chair of Shinto history in the Tokyo Imperial University, the study of Shinto history has made rapid progress. *Zingishi Koyo* (Outline History of Shinto Gods) published in 1919 by Mr. Naoichi Miyaji, A.B., is a stenographic report of a popular lecture by the author on this subject in the Imperial University.

Shindo Enkaku Shiron (Essays on the Development of Shinto) written by Mr. Sadao Kiyohara, A. B., in 1919, is a more scholarly treatment of Shinto development in the Nara and Heian eras, when pure Shinto was mixed with religions from China. This was one of the most important stages in Shinto development, unfortunately somewhat neglected by former Shinto scholars. The influence which Taoism and astrology

then exercised in the formation of our present Shinto is a subject which we can not safely disregard.

Another interesting book, *Shindo Origin of Shinto Kigenron* (An essay on The Origin of Shinto) written by Noritake Tsuda in 1920, is a study of pure old Shinto from an archaeological point of view. After a careful investigation of the religious customs of our ancestors he tries to trace the manifold rites performed in shrines back to their sources in order to find their real significance. His study of the attributes of the Shinto gods by means of their names is very suggestive. Along this line new elucidations may be expected in the future.

The question whether Shinto is a religion or not is one which is engaging the attention of Japanese religionists. *Jinsha to Shukyo* (Shinto Shrines and Religion) from the pen of Mr. Kiyosuke Yasuhara, A. B., a Shinto priest of Bofu Temmangu in Yamaguchi prefecture, published in 1919, deals with the practical side of Shinto in detail. He regrets the official elimination of religious elements from Shinto shrines and proposes to make separate lists of ancestral and religious gods. In his opinion, religious sects of Shinto should attach themselves to such religious gods as Ise and Kasuga, and freedom of religious activities should be granted. The ancestral clan and family gods on the other hand, like those of the Hiraoka, Otori and Tonomine shrines, should be entirely separated from the others and their worship should not be forced on the general public. In this book also the significance of the rites performed in the shrines is clearly expounded.

Hitherto we have had little help in getting information concerning the gods worshipped by the minor shinto sects, their doctrines and scriptures. Mr. Koyo Fujita's book, "*Shinto Kakukyoha no Hyori*" (Both Sides of Every Sect of Shinto) gives us an outline of the doctrines held by such minor sects as

Jinrikyo, Ontakekyo, Maruyamakyo, Inarikyo, etc. The lives of their founders also are briefly given.

In this connection we would mention
Revival of Interest in Shinto the publication of *Nihon Shoki* in two editions, one in Chinese characters, and the other in *kana*. Such a popularization of Shinto sacred books will be of some help to a better understanding of Shinto. The serial publication of *Kojiki-den*, a large Commentary of the *Kojiki*, by the famous Norinaga Motoori, may be regarded as a sign of the interest which our people have begun to take in the old Shinto books.

JAPAN

PART III **EDUCATION**

1878

THE
YEAR
1878

CHAPTER VIII

GENERAL EDUCATION

L. S. G. MILLER.

There is probably no country in the world where elementary education is so general for all classes, and higher education so difficult to obtain, as in Japan. The pathway of youth is so beset on all sides with contests in mental *jūjitsu* that in describing the country we might say that one of its chief products is examinations, and one of the chief pastimes of the young is "examining." Almost invariably in advancing from one school to another, an entrance examination is required for admittance into the higher institution.

However this may be, we must
**General Education
Encouraged in
Japan** admire the Japanese government for the great emphasis it has placed on education, and for the liberal amount it grants in the annual budget for educational work. Very soon after Japan began her new era of progress, she realized that, if she was to take her place among the leading nations of the world, modern education, patterned after western systems, was absolutely necessary for her. Her leaders, therefore, set to work to educate the masses in modern learning, and from the time, just fifty years ago, when such men as Okubo and Kido went abroad to study conditions in the countries of the Treaty Powers, Japan has steadily built up an educational system of which she may well be proud. In order to keep abreast with the times, it has been her policy ever since to send out educational leaders into all the world to study and fit themselves for the task of building up

a strong educational system at home. During late years the Educational Department has annually supported abroad an average of about one hundred students, mostly graduates of the higher schools and universities.

True to the principles of modern
Large Expenditure on Education "enlightened" civilization, Japan spends much less for education than for national defense, and yet during the past year the total expenditure for educational work ran up to something like one hundred and fifty million *yen*.

As a result of these very strenuous
Compulsory Primary School Education efforts, we find that literacy has steadily increased throughout the country, until, at the present time the government statistics show that a fraction over ninety-eight per cent. of the children, under obligation to go to school, are being given at least six years of elementary education.

To obtain such results, education is compulsory, of course, through six years of the primary school, and at the present time we find something like seven and a half million children in these schools. They enter at the age of six and are taught reading, writing, arithmetic through decimal fractions, morals, Japanese history, geography, drawing, gymnastics, science, (plants, animals and minerals), singing and some manual training. After the six years of primary education, there are added two years of higher primary work, which students wishing to enter the ordinary normal, agricultural and technical schools, must take, but they are not required for those entering the middle or commercial schools, or schools of equal grade, as they can enter these schools on examination direct from the primary school, or, in the case of exceptionally bright students, after only five years of primary work. After leaving the primary school the competition for a higher education begins in earnest, as there are not enough regular middle schools, or schools of the middle grade to care for all those who wish to enter, and as a result, every year, at the time of the entrance examinations there is keen competition to gain admittance into these middle grade schools.

There has been a general complaint **Attempts to Shorten** that the educational course is too long, **the Course of Study** requiring too many years before graduation from the universities, and on this account, during the past few years, the educational authorities have been trying to cut down the required number of years. One cut is found in the middle school, where students after completing four years are permitted to take the entrance examinations to the higher schools and the Tokyo Commercial University. It is rather difficult for the fourth-year boys to pass these examinations, though a few of the brighter ones do succeed. However the system is very unsatisfactory to the middle schools, as it causes much inconvenience and disorganizes things to arrange for the fourth year students to take these examinations, and then care for those who fail and return to their class in the middle school.

The regular course to the universities **The Regular Course** lies through the middle schools. **of Study** middle grade schools, such as the normal, technical, commercial and agricultural, lead to higher special schools, but not to the universities, except in a very few special cases. Above the middle schools come the higher schools, with a course of three years, and finally the university, requiring four years in the medical department and three years in the other colleges. Entrance into the Tokyo Imperial University is only through the higher schools, though some of the government universities make exceptions and admit students from the higher technical, higher normal schools and medical colleges.

Formerly the only recognized higher **High Schools** schools were those with the regular three years' course of which, for a number of years, there were only eight, with a total enrolment of about six thousand five hundred. In 1918 the new ordinances for higher education were adopted, and according to these rules a seven years' higher school is provided for, though up to the present no

schools of this kind have been established. These seven years are divided into four preparatory, open to the graduates of the primary school, and differing a very little from the middle school course, and three years higher course, about the same as the regular three years' higher school. Until the passing of the new ordinances of 1918, the higher schools had been entirely government institutions. In fact such is still the case, though, according to these ordinances, with many limitations, the field of higher education has been thrown open, and, if according to government rules, private higher schools may now be established, though, of course, if recognized by the educational department, no religion can be taught. The higher schools have two courses, literary and scientific. The literary course leads to the departments of literature, law, economics, philosophy etc., in the universities, and the scientific course to the medical, scientific and technical courses. In these schools the study of foreign languages is especially emphasized in both courses, German being required for those preparing for the medical course, and English for the other departments.

One of the most serious questions in the educational field has been to provide for the great number of students wishing to enter the higher schools. Until last year there had been only eight of these schools. In 1919 the government decided on its new Expansion Program for higher education, providing for sixteen new higher schools, seventeen new special schools of college grade, the raising of several special schools to the rank of one-department universities, the addition of new departments to the several existing universities, and other important advances. To meet the expense of these great advances, an appropriation of ¥44,000,000 was made.

The higher schools provided for will be able to take care of six hundred students each, so that, when the sixteen provided for have been established,

**New High Schools
Opened**

something like 9,600 more students can be cared for and the number entering the universities should naturally be greatly increased. A good beginning in establishing these new higher schools has been made. They have already been opened at Yamaguchi, Yamagata, Matsumoto, Niigata, Matsuyama, Mito and Saga. This year two more should be opened, at Matsuyama and Hirosaki, and next year at Osaka, Fukuoka and Urawa. Next year will also likely see the opening of two more higher commercial schools. A higher school of pharmacy has been opened at Toyama, and the higher commercial school of Tokyo has been elevated to a university. It is also now planned to elevate all medical colleges to the university grade. On account of the difficulty of securing faculties for the higher special schools, the opening of these schools as provided for is necessarily delayed, but from year to year these will also be established.

The government has been gradually growing more lenient toward private universities, and at the present rather seems to encourage opening the same. There are only four regular government universities, located at Tokyo, Kyoto, Fukuoka and Sendai, with a total enrolment of about ten thousand. The Educational Department, however, has been forced to recognize the great work being done by private universities, and from the spring of last year recognized as universities such private institutions as Waseda, Keio, Doshisha, Meiji, Nippon, Kokugakuin, Tokyo Central and Hosei universities. With such recognition goes the right to confer the regular university degrees, even that of Doctor (*Hakase*), without attaching the name of the institution. This had formerly been required in order to distinguish between the graduates of the government and private institutions. As another step toward the democratizing of higher education, the Doctor's degree must be earned on the basis of graduate work and a thesis, and the same can be granted by any recognized university.

Commercial Prosperity Attracts Teachers

The great wave of commercial prosperity that has spread over the country has had its effect on the educational world. The commercial schools have become very popular, and the numbers entering these schools have greatly increased. But a more disquieting effect has been the luring of teachers into commercial life because of the higher salaries they can command. It had been well known for a long time that the teachers were very much underpaid, but not until a crisis of this kind came and the teachers began to leave the schools for a commercial life was the matter taken very seriously. As a result salaries during the past few years have been very materially increased, in most cases from seventy to one hundred per cent. At first these increases were given as special grants, to be added to the regular basic salary, but this method has been abandoned, and these special grants are now added in, and the total made regular salary.

New Scale of Salaries

Not only have these increases been made in salaries, but also in the allowances granted teachers. Formerly moving expenses allowed new teachers coming to a school for the first time were hardly sufficient to pay actual expenses, whereas at the present time this allowance has become most liberal. Taking the higher grade middle school teacher as an example, when moving to a school to begin work he is allowed the following: actual travelling expenses, second class on boat or train: for five days, ¥3.00 for incidental expenses and ¥5.50 for board per day; also ¥100.00 for shipping household goods; the family is also allowed second class travelling expenses, but only two-thirds of the daily allowances.

Then, too, the allowance for years of service has been increased, so that at the present time the Educational Department recommends the following, and most of the prefectures are adopting it: After full five years of service, add from nine to eleven *yen* per month; after

full 10 years of service, thirteen to fifteen *yen* per month; and after full 15 years, eighteen to twenty-three *yen* per month.

The pension system for government school teachers is also very liberal.

This system in general is as follows: After 15 years of service the pension allowed per month amounts to one-quarter of the monthly salary received at time of resigning; if the years of service are more than fifteen, then for each additional year there is a slight increase to the monthly grant as pension.

With these advances in salary and allowances we can now say that the teachers are getting a fair living, though not at all overpaid. In order to secure and hold suitable teachers, private schools will also have to adopt, at least for the greater part, these standards set by the government. The pension system is more perplexing and difficult to adopt. It is, however, very important in Japan's educational system, for it holds out some little reward to those who stay in the government schools for any length of time, and therefore private schools that cannot offer such a reward are not able to compete for teachers as they should. The government is being petitioned to extend the pension system to teachers of recognized private schools, but as yet it is difficult to tell whether this will be granted or not.

**Scientific Studies
Encouraged by
the Government**

During the past few years the government schools have been paying much more attention than formerly to scientific studies, as it has been recognized that it is very necessary to create a wider general interest in these subjects. As equipment for this work both chemical and physical laboratories of rather a high standard are being required in all recognized government and private schools. Many of the private schools in the past have not come up to the required standards in these subjects, but will have to do so in order to meet the requirements of the present day.

**The Attitude of the
Educational Department toward
Religion**

In regard to the attitude of the Educational Department towards religious instruction in government schools, there seems to be nothing new to report. The present attitude seems to be the same as it has been, excluding all religious instruction from regularly recognized schools meeting the educational requirements in every particular, and enjoying all the rights of the government schools. The one exception is the university, where a school of religion may be established and Christianity along with other religions taught, though even there it is not supposed to be taught as propaganda, but more as a science. However, in such a system the way is thrown open for religious instruction, and a theological seminary may be made a part of the university. This is one step in the right direction, and throws out a slight hope that this privilege may be extended to a point where the bars will be thrown down, permitting religious instruction in any grade school. A movement is on foot petitioning the Educational Department to grant such permission, but what will be accomplished can not yet be predicted.

**Lower Standards for
Women in General
Education**

In studying general education in Japan, we are struck very forcefully with the fact that its interests lie chiefly in the education of the male population, with practically no interest shown in higher education for women. The Educational Department, when planning for the education of the men of the country, scours the world for all that is best, but when it comes to the education of the women of the country it does not seem to take the question very seriously. Up to the present the educational authorities, judging from their actions, have felt that a middle grade education, plus domestic science, is sufficient for the girls of the country, but brighter days seem to be dawning.

Girls' Schools

Little girls, as well as boys, must attend the primary school for six years. From either the fifth or sixth year of

the primary school, on examination, they enter the regular girls' schools of middle grade standard, called the higher girls' school. The standard higher grade school now consists of five years, though formerly these schools had only four years, and many of this kind are still permitted. Since last year these girls' schools have begun to add three years as a higher course, making an effort in this way to gradually elevate the standard of education for women. A few of the schools have actually added this higher course, and in time this will likely become quite general.

In theory the government has decided to establish regular higher schools for girls, but as yet none have been established. The idea would be to make these higher schools do for the girls what the present higher schools are doing for the boys of the country.

The only higher institutions of learning for women under the Educational Department are the two higher normal schools, at Tokyo and Nara, with a total enrolment for the two of about eight hundred. Women are also admitted at the Academy of Fine Arts and the Conservatory of Music, both in Tokyo. A few women have also been admitted into the scientific department of the Tohoku University, and a very few have graduated. Also those who have the standing of teachers in the regular girls' schools are permitted to enter as listeners only in the literary department of the Tokyo University.

There are also the ordinary Normal Schools for men and women, in which the teachers for primary schools are trained. There are about ninety of these schools, about forty per cent. being for girls and the rest for boys, with about twice as many in attendance at the boys' as at the girls' normal schools. Out of a total enrolment in the normal schools a few years ago of 24,657 only 7,734 were girls. A regular primary school is attached to each normal school to give practical training to the students in methods of

instruction. Students entering the normal schools must have completed the higher primary school course, and, after finishing the normal course of four years, they are graduated with the privilege of becoming teachers in the primary schools.

There are also special training courses for kindergarten teachers. The Educational Department does almost nothing along the line of kindergarten work, there being only two government kindergartens, one attached to each of the two higher normal schools for women. All other non-Christian kindergartens are supported as public or private institutions. There are about 700 of these kindergartens over the country, with something like 50,000 children in attendance.

From a survey of this kind we find that Japan is doing educational work of a high character, from the kindergarten to the university, and post-graduate university work. It is this educational system, of which she may well be proud, that has given her the present standing as a world power. It may be true that her army and navy have forced the world to respect her, but without education her strong army and navy could never have been built up, and it is therefore her educational system, based on western methods, that has given Japan her present standing among the nations of the world.

The present educational system is not perfect. It has its defects. The educational leaders know this, and year by year are studying these problems and trying to correct the mistakes. Therefore educational rules and regulations are constantly changing to meet the existing needs. Each year sees the number of schools of all grades increasing, thus making it possible for more and more of the young men and women of the country to get a higher education.

The most outstanding defects in the system seem to be; the inadequate supply of schools for boys above

the primary grade ; the scarcity of middle grade schools for girls and the destitute condition of the field of higher learning for women ; the fact that courses for boys are too much specialized, and many thus miss the broadening, refining influence of a literary course : and the false conception that education and religion must be absolutely and eternally separated.

CHAPTER IX

CHRISTIAN EDUCATION FOR YOUNG MEN IN JAPAN

BY PRINCIPAL J. S. MOTODA, ST. PAUL'S UNIVERSITY, TOKYO.

In the broad sense Christian education may be imparted in many different ways. It may be given through art and literature, it may be done at home and in church, or it may be realized by personal interviews or public deliverances. No one questions the possibility and wisdom of such education. Its success simply depends upon the man who seeks it and the means he employs to acquire it.

But when it is desired to impart Christian education in a school or as part of a college course there comes in something which has to be considered besides men and money. Japan has a strict system of education. No school can exist outside of the system. The question then arises whether there is any possibility of Christian teaching within the system, and, if there is, to what extent. This sort of question is somewhat peculiar to Japan, and will never occur in Christian countries, and not even in non-Christian countries, except where their school system is similarly developed and formulated.

In Japan education and religion are intended to be kept separate. The law runs as follows: "In the administration of education it is necessary to make education entirely independent of religion, therefore no

religious instruction or religious service shall be allowed in government or public schools, nor in any other schools where the curriculum is regulated by law." When this law came into force twenty years ago no question was raised as to the prohibition of religious instruction or services in government or public schools supported by taxpayers of various religious beliefs, but the wisdom and justice of such a law being enforced in "any other school where the curriculum is regulated by law" was questioned, because it principally hit at the mission middle schools "having the same privilege of government middle schools and whose curriculum was regulated by law." The authorities of the Department of Education were approached more than once by representatives of such mission schools with a request for exemption from the application of the law to their schools.

**The Attitude of
Mission Schools
to the Law**

The request was not granted and the law remained in force. The attitude of mission schools was then divided. Some of them gave up their license as middle schools and stood outside the regular system, in order to be able to instruct students in Christianity freely, and make their chapel services compulsory, while others kept the license and planned to do Christian work voluntarily and individually. The former class of mission schools, however, gradually gained the privilege from the government for their students to enter higher schools, so that at present there is no difference of standing between them and government schools, except in name. They are classified in the government system as "schools equivalent to middle schools," and not as "middle schools."

The law governing middle schools in regard to religion is also applied to girls' high schools, so that mission schools for girls are also of two kinds, namely, "girls' high schools," and "girls' schools equivalent to High Schools." In special schools (*semmōn gakkō*) religious instruction and religious exercises are

free. Christian teaching can be made part of the curriculum. What is called the higher course (*kotokwa*) in various mission schools, belongs to this class. Until the new university law was issued two years ago, no private school higher than a "special school" was allowed to be established. What was called the private university (*daigaku*) was not a *daigaku* in the same sense as the Imperial University, but it was a "special school" in the educational system. Christian education, therefore, could not go any higher than the special school education. If the Christian student wished to pursue a higher course he was obliged to go to a government university with no Christian atmosphere.

The new university law was published as an Imperial ordinance on the fifth of December, 1918, and came into force on the first of April, 1919. According to the new law a private university is permissible, but in that case the university itself must be incorporated as a "juridical person" (*Zaidan Hojin*) or be the work of such a "juridical person" whose object is limited to the establishment and administration of schools. This is a great advance in the educational system of Japan, and most of the private special schools have since complied with the new requirements and become universities of the same standing as the Imperial universities.

How about Christian special schools?

The Cultivation of Religious Faith in the University There are two main difficulties. The first is in reference to the object of a university as defined in the law. The first article of the university law is stated as follows: "The university shall have for its object the theoretical and practical teaching of sciences necessary to the nation and the investigation of their principles; special attention must be paid to the cultivation of character and the fostering of national ideals." The government authority explains that Christianity can be taught as a science but not for the cultivation of religious faith. The university is an institution for scientific research, and must not be made a religious institution.

Consequently as a university there should be no religious service in the buildings, and no chapel should be built for the purpose of religious worship. The difficulties which attended the mission middle schools some years ago now confront the university, the difficulties are still greater with those mission schools which have been in the habit of making the chapel service attendance a school requirement. In case of the middle schools, however, they avoided the difficulties by not being classified as regular middle schools, but later obtained recognition as equal to them with the same privileges, at the same time being free to do religious work among the students as a school.

In regard to the universities, there is no such provision in the law, for no institution is recognized as "equal to the university." If we Christians establish a university, we must face the law as it stands and in some way do our Christian work in conformity with it. This can be done, and it can more easily be done by a "juridical person" which has several institutions on the same ground. Take for example the Aoyama Gakuin or the Kansai Gakuin. Each of these has a theological school and a school recognized as equal to the middle school, either of which can have a chapel or, if desired, they may have a common chapel for both. Religious instruction and religious services are entirely free in these schools. Alongside of them, or surrounded by them, there can be a university hall where free research is made in all branches of knowledge, but students can be invited to attend any or all of the religious services and prayer meetings in these chapels. Christian professors may do Christian work among students, not as professors but as individuals. Christian students, too, may organize themselves into an association for Christian work among their fellow students. Surrounded by such Christian atmosphere in the compound and touched by such Christian leaders within and without the halls, university students could be brought under definite Christian influences.

The Christian Atmos-
phere in the
University

Theology can be made part of the curriculum, but can not be made a department of the university, nor can it be one of the branches of the department. According to the law, the university may have one or more of the following departments: law, medicine, literature, science, agriculture, economics, and commerce. In a Christian country the term theology has a much wider meaning than in a non-Christian country like Japan. It practically covers the study of all phases of religion. Consequently in olden times theology constituted one of the four great departments of a university,—law, medicine, philosophy and theology. In modern times, too, theology is considered to be an important department, either affiliated with the university, or co-ordinated with it.

In Japan the term theology is used for a part, not the whole of this study. Now, although there is no mention of the name of religion among the eight departments given above, yet religion can be made one of the branches of a department, say the department of literature, and theology may occupy a large part in that branch. With a view of raising the Rikkyo Daigaku (St. Paul's College) to the new university grade, we have changed our curriculum and made religion one of the branches of the *bunkwa* (department of literature) in which Buddhism, Shintoism and Comparative Religion are to be taught along with the New Testament, the Old Testament and Church History, and the government has approved of this.

Another difficulty in establishing a private university is finance. In order to obtain the license for a university, an endowment fund of ¥500,000 for one department and ¥100,000 for each additional department, in cash, or government bonds is required to be deposited with the government, the interest of which is available for the support of the university.

With proper guarantees, the fund may be deposited in instalments of ¥100,000 a year.

All Christian schools, with the possible exception of the *Doshisha*, are subsidized with an annual appropriation from Foreign Mission Boards. The appropriation which some of the mission schools thus receive from America may be equal to or more than the interest which would be received from the deposit with the government, and it may come from America every year just as surely as the interest from the Japanese government, but this fact does not satisfy the government. The required fund must be deposited with the Government some way or other. Each Mission must work out its own salvation. If the fund can be raised among alumni and friends in Japan, that is best. If not, it is good business on the part of the Mission Board to raise the necessary fund in America to meet the situation, for let it be remembered that when the fund is raised and deposited with the Government, the annual appropriation may be discontinued.

From the Christian standpoint it is of the utmost importance that we avail ourselves of the opportunity, as well as the possibility, of establishing universities, equal to any of the Imperial universities in scholarship, and superior in character building. If the present higher departments of mission schools are not raised to the university grade their status will be very much lowered in the eyes of the public, or their curriculum must be completely changed if they try to retain their standing as special schools.

With Japanese a university degree is of more value than with Americans. It is not simply an academic honor but also a practical standard of public confidence. The possession of a degree means better employment and higher salary. All ambitious young men will first seek admission into Imperial universities, as they have always done, and failing there they will flock to private universities, except those students who for personal

reasons want technical training in a shorter period. A liberal education such as is being given in mission schools will no longer attract young men. If the higher departments of mission schools can not be converted into universities they might just as well become technical schools, business schools or purely English schools. A certain degree of success may be obtainable if such schools are efficiently equipped and properly managed, but what shall be done for university students who are really great factors in the making of future Japan?

All through the history of Christian

Education Prized missions, education has been one of the
in Japan first considerations, and through it
 success has been achieved. Japan is a
 country where education is prized, and the Christian
 church in America ought to show Japan what Christi-
 anity can do in the matter of education, as it is doing
 in China and other parts of the world.

Theological seminaries, such as we

Theological Semi- now have in Japan, may continue as
naries and the special schools, but if the higher depart-
New University ments of mission schools be converted
 into universities, the seminaries ought to be affiliated
 with the universities so that the students can go out
 into the world with a university degree as well as with
 a diploma from a theological school. This is what we
 are trying to do with St. Paul's University, and the
 Central Theological School (Seikokai Shingakuin), and
 we have already changed the curriculum of both schools
 accordingly. Our plan is this: The theological students
 are at the same time university students, and take the
 whole course as required in both schools. This does
 not mean, however, that each student is required to
 take twice as many hours as he would in one school.
 Those subjects which they take in the religious branch
 of the department of literature are credited in their
 theological course, so that only those studies which have
 to do with practical theology exclusively are taken in
 the theological seminary. In this arrangement there are

two advantages: one is that students can go out with diplomas from both schools at the same time, and the other is that they can thus shorten their time of study.

In connection with this, I would like

**Education for
Women**

to say a few words about education for women, which has been much neglected in Japan. There are now more women who desire a higher education than ever before, but the Government has made no provision to satisfy their ambition. There are many women who wish to learn something other and something higher than what is given in the two Higher Normal Schools or in the Academy of Music, but the Government has so far no school for them. To a certain extent private schools, mostly Christian, are supplying this need. But even so, this education is no higher than that of the special schools in the government system. This attitude toward education for women is partly due to the doctrine of "good wife and wise mother," which holds the minds of the educational authorities. Their attitude is also changing. For a few years past the Tohoku (North Eastern) University has been admitting women, and other Imperial universities also are beginning to follow the same course.

In an interview with a government official recently I was told that the authorities have been contemplating a *koto gakko* (higher school) for women in the near future. No particulars have yet been published, but it is certainly a great step forward. When I asked him whether it would be allowable to establish a university for women in accordance with the new law, he said that it was not yet decided, but since women are permitted to enter universities, government or private, he did not see why a university exclusively for women could not be established. The present regulation is, as I understand, that women are not permitted to enter the preparatory department of a university but the university proper, on condition that they have finished the "special school" course.

**The New University
Law and Woman's
Education**

**The Opportunity of
the Christian Church
in the Education
of Women**

The Christian Church thus has a great opportunity for promoting the education of women. If the higher departments of mission schools are converted into universities, the door may be open for women to receive a higher education along with men or it would be still better if a strong university for women could be started under the auspices of Christian missions.

The Christian Church has always been interested in educating girls. Before the Japanese Government undertook high school education for girls, several Missions had already established girls' schools in the leading centers of Japan and have been carrying them on with continued success. This is one of the reasons why among our educated women there are more Christians than non-Christians. We have every reason to think that universities for women under Christian auspices would be of great value, not only intellectually, but even more in the uplifting of Japanese womanhood.

The next in importance is the quality of the teachers. In a private university we must have a sufficient number of qualified professors. In a mission university we must have men not only qualified as professors but qualified as Christian professors. The value of the university as a mission school will largely depend upon the character of its professors. At present it is very difficult to get such professors among the Japanese. We may be able to get some but not a sufficient number of them, therefore, we must draw on the American Church. In middle schools and special schools, Americans are simply engaged in teaching English, but in the proposed university they would be required to teach other subjects also. Almost any missionary can be converted into a teacher of English, but not into a university professor. Missionaries are all good missionaries, but not all good professors. Even in teaching English, very few of them do it well. Pedagogical talent is quite a different thing from

missionary spirit. In the university we would like to have men who combine these two qualities.

If the university has one department, say the college of literature, one strong American professor of English literature, and another in philosophy should be on the faculty. If there is a department of commerce or economics, a strong man in economics, and another in business-practice would be of great value. In any case, one or two good English teachers, earnest and sympathetic, and skilled in drilling students in practical English are absolutely necessary. These alone are a sufficient guarantee of attracting students.

In conclusion, let me once more emphasize the importance of Christian education for young men, especially at this time. Young men to-day are all seeking truth, not only in things material but in things spiritual. The Government is increasing and developing schools for the satisfaction of ambitious students. The public is beginning to take greater interest in educating young men for better citizenship. Private universities are already established. Higher education for women is being encouraged. All Japan is now thirsting for whatever knowledge the world can give. Should not the Christian Church see in this a divinely appointed opportunity?

I especially appeal to the American Christians at this time of international complications to continue and increase their interest in educational work in Japan which has been carried on uninterruptedly for the past fifty years and which has been a great factor in maintaining and promoting peace and friendship between the two nations. The establishment of universities for men and women will prove to be a still greater means of assuring good will and mutual understanding.

CHAPTER X

CHRISTIAN EDUCATION FOR WOMEN

MISS OLIVIA C. LINDSAY

If the twentieth century may aptly "Women's Century" be termed "Women's Century," exception need not be made in its application to Japan. Young women all over this country are not only themselves seeking for freedom such as their grandmothers, or even their mothers, never dreamed of asking for, but it has become popular for men to champion the cause of women's advancement. While public opinion will not yet grant that the "gentler sex" is capable of attaining as high intellectual development as their brothers, there is an ever-growing readiness on the part of men to recognize the possibilities of women in both the business and educational worlds. It may be largely for economic reasons that women have recently been entrusted with positions of responsibility by offices, banks, railway-stations, not to mention schools; but since they have proved their ability, it is unlikely that their activities will ever again be confined to the traditional sphere of the "good wife and wise mother."

Even the casual observer gazes almost
A New World Open with amazement on the great social
to Women changes, due in a great measure to
industrial and commercial prosperity,
that have taken place in Japan during the last decade. Doubtless the effects of the Great War strengthened the tendency to break away from old customs and to demand greater liberty of thought and action. At any rate in the general social upheaval women have found

themselves in possession of new privileges and opportunities. A new world has been opened to them and they have to prepare themselves for their added responsibilities. Moreover the political and educational leaders have come to recognize the immense importance of women's education in the struggle for national efficiency and they are making large plans for its advancement.

**Christian Ideals
Essential to True
Social Progress**

In this transition age, when there is danger, on the one hand, that in the reckless desire for the novel some of the best features of Japanese culture may be lost, and, on the other hand, that amid the inrushing tide of western ideas some of the worst may be adopted, there is special need of Christian workers who shall help conserve the best in the old and introduce the vitalizing Gospel, which alone is able to save the nation from selfishness and sin. Truly the value of the newly-acquired freedom for women can only be judged in the light of the purpose for which it is used. For instance, many young women, captivated by the reading of certain western books of questionable nature, disregard all rules of proper social intercourse and drift into grave moral peril. An adequate presentation of Christian ideals coupled with a ready sympathy for the problems of young people, is essential to the making of true social progress. Furthermore care should be taken to provide an environment suitable for Christian living. If the young women of Japan can be led to throw all their latent powers into the building up of a wholesome Christian society, it may be said that a bright future for the nation is assured. With this as an objective, the cause of Christian education is of paramount importance.

**Brief Survey of
Christian Education
for Women**

Now let us take a brief survey of what is actually being done for the Christian education of the women of Japan. Scattered throughout the country from the Hokkaido to Kyushu are some forty Protestant girls' schools, most of which offer at least a five

years' course above primary grade. While on the whole they have little that is remarkable to show in the way of buildings, equipment, or anything else of a material nature, much intensive work in developing Christian character is being done. The chief methods employed are direct Bible teaching, meetings for worship and prayer, and various organized activities, besides secular instruction given by Christian teachers. The dormitory, which forms an integral part of every mission school, affords an opportunity to the educator of controlling a greater number of the "stimuli," and, hence, of getting the "responses" desired. The habits acquired in dormitory life, especially those in regard to daily worship and the observance of the Lord's Day, serve as an invaluable spiritual asset to the future leader. One of the most gratifying features in connection with a girls' school is the splendid loyalty of its graduates to their *alma mater*. It makes no difference how clouded a girl's life may have become—often on account of having been married into a non-Christian home—the memories of her student days forever remain a bright spot, and she looks forward with pleasure to the *alumnae* reunions. Many a young wife who has been shut off from all church life can secure permission to attend any kind of meeting in her "mother school." Besides being a rallying place for graduates, the mission school forms a community centre where parents and friends gather on various occasions. Were it not for the school Christmas exercises, many would know little of the joy of celebrating the birth of the Christ-child. For lectures, musicales, social meetings, etc., the school chapel is constantly being used. Again the mission school acts as a source of supply for Sunday school teachers and choir members of the local church. Generally speaking the mission school is indeed, what the pupils so often pray that it should be "a city set on a hill that cannot be hid."

Besides the regular mission school of
Higher Departments high school grade, there are a few
in Mission Schools schools with higher departments. Most

prominent among these is Kobe College, which has special government recognition. The phenomenal success of the College has led to the formation of plans for wide expansion. Of most general interest to the Mission Boards is the Women's Christian College of Tokyo, which is as yet only in the fourth year of its existence. At present it has an enrollment of one hundred and eighty, and the annual increase in the number of applicants has made it possible to raise the standard for entrance. In spite of many handicaps, especially in the line of buildings, its progress has been very encouraging. As soon as the institution is moved to the newly purchased site of twenty-two and a half acres, science and other departments will be added according to need. The plans for the College allow for such extension as to bring the status up to university rank, and the directors have every reason to be hopeful as to the place the College will fill in the promotion of higher education for women.

As for the training of kindergarten teachers and Bible women, the present provision consists of a number of small schools, conducted for the most part by separate Missions. Each of these schools is doing an excellent work in its way, that is, according to its own policy. That there is a spirit of readiness on the part of the schools to co-operate and share the results of their experiments is shown by the success of such gatherings as those of The Kindergarten Union. The annual Bible school conferences also do much to refresh the minds of the graduates and to stimulate them to greater endeavor.

In addition to the regularly constituted schools, the educational work carried on by the Y. W. C. A. for self-supporting women in the large centres has reached considerable proportions. The religious department ministers to the needs of many who are not yet in touch with organized churches. To unite the students from the girls' schools in their desire to be

more useful Christians, or, if they have not yet entered the Christian life, to help them come to a decision, summer conferences have for several years been held. The progress of this work has been so successful as to warrant the establishing of permanent quarters, where plans can be carried out under more ideal conditions.

The educational campaign of the W. C. T. U. Educational Campaign, carried on through its publications and its lectures, is steadily gaining ground, though the victory for temperance and purity will not be an easy one.

As Christian education for women is carried on chiefly by mission schools, we shall direct our attention to them in the remainder of this article, and since it is impossible to deal with them without taking some account of the corresponding government schools, we shall consider both the problems that the two classes of schools have in common and also the problems peculiar to mission schools. The easiest way of approach to the subject may be by giving a brief report of the two conferences of *jo-gakko* (girls' school) principals which were held in Osaka last autumn. The one for mission schools opened on Saturday morning, Nov. 6th, at Wilmina-Jo-Gakko. Though invitations had been sent to all the schools with government recognition, only thirteen representatives met together. The president stated the purpose of the conference to be the advancement of women's education by striving to bring about greater unity among mission schools and by co-operating more closely with government schools. At each of the three sessions a free interchange of ideas took place and the following topics were discussed: 1. the relation of the revised government school curriculum to missions: 2. a comparison of the treatment of teachers in government schools and mission schools (salaries, pensions, bonuses and traveling expenses): 3. the value of mission schools uniting with government schools in their annual conferences: 4. a comparison of mission schools and government

schools as to physical, moral and intellectual training: 5. features of mission schools in need of revision: 6. Sunday attendance at secular gatherings: 7. methods of bringing the Christian message to the homes of the pupils: 8. the pupils understanding of current thought and methods for guiding their thoughts: 9. methods of carrying on evangelistic work in the school.

On account of overlapping of the dates of this conference with those of the "national government school conference," part of the program was omitted to allow the members to attend the opening sessions of the latter. However the prayer-meeting held on Sunday afternoon was most inspiring and all present were deeply convinced that only in Christ is there motive power for successful educational work.

The results of the conference may be summed up as follows. 1. In order to bring about greater uniformity in our mission schools, Mr. Toyofuji was appointed to collect data in regard to curricula, timetables, fees, salaries, scholarship regulations, etc. 2. It was resolved to seek admittance to the government school conference to be held at the Shoin-Jo-Gakko, Nov. 8th to 10th, and a committee was appointed to negotiate to that end. Their efforts were rewarded by our being granted full membership with voting privileges. 3. It was decided to hold the next conference at the same time and place as the government school conference and to have sessions before and after it. 4. It was resolved to urge mission schools to send representatives to the annual government school conferences. 5. Since graduates from mission schools have not been allowed to enter directly the Nara girls' higher normal school, one of the conference delegates brought the matter to the attention of the principal of the Nara school and received from him the assurance that he would do all in his power to remedy the injustice. Later a representative of the conference was appointed to negotiate for official permission.

Just here it may be of interest to insert a report of a meeting of the principals of private *koto-jo-gakko* held in Osaka on Sunday, Nov. 7th. The items of business were mainly as follows: 1. a report of the efforts made to obtain a subsidy from the Government for private *koto-jo-gakko*: 2. a discussion of methods of procedure to attain this end,—newspaper and magazine articles, public lectures, etc. 3. a resolution that private *koto-jo-gakko* should receive the same treatment, financially and otherwise, as government schools: 4. a decision to admit mission schools as full members of private *koto-jo-gakko* conferences.

It was in the national conference of *koto-jo-gakko* principals, including those of private schools of *koto* grade, that the greatest interest centered. The sessions which were held in the spacious auditorium of the Shoin-Jo-Gakko from Nov. 8th to 10th, gave an opportunity for the 350 or more principals of girls' schools to deliberate upon some very vital problems. While of course the conference had no legislative authority, the resolutions it adopted and forwarded to the Educational Department cannot fail to bear weight.

The most important actions taken by the conference were as follows:

Important Actions taken by the Conference

1. The admission of mission schools with government recognition to rights of full membership.

2. Resolutions (a) to request the Government to establish higher girls' schools corresponding to the *koto-gakko* for boys, girls' technical schools, and a national woman's university: (b) to request admission for women into the already existing *koto-gakko*, *semmon gakko*, and *daigakko* (universities), with the same rights and privileges as men: (c) to request the same treatment for teachers in girls' middle schools as in boys' middle schools: (d) to ask for a government grant for science and domestic science equipment: (e) to request the founding of physical culture schools and

the establishment of a research bureau to promote the cause of physical training: (f) to request the erection of more schools for the training of middle school teachers: (g) to ask the Government to raise the standard of girls' schools by making a five years' course compulsory: (h) to request the Government to send *koto-jo-gakko* teachers abroad for study.

3. A committee of ten was appointed to present the foregoing resolutions to the Minister of Education, and the delegates were asked to publish them in their respective districts.

4. The adoption of the report of a committee to investigate ways of improving the standard of living. This committee recommended: (a) that greater simplicity, economy, system, and observance of the laws of hygiene be practiced: (b) that women engage in social activities outside the home circle: (c) that the laws of etiquette be more strictly observed: (d) that meaningless or injurious customs be discarded; and, further: (e) that instruction be given on these points in teaching such subjects as ethics, science, household-science, and sewing.

From a glance at the problems dealt with at the recent conferences, it will be seen that, generally speaking, mission schools have the same questions to face as have the corresponding government schools, and any change in the policy of the latter necessarily affects the former. Allowing for exceptions, it may be said that at present government schools take the lead in the following respects: 1. amount of time given to science, mathematics, sewing and calisthenics: 2. percentage of duly qualified teachers: 3. entrance of more uniformly bright pupils: 4. efficiency in the administrative system: 5. salaries, bonuses, and pensions: 6. scientific and other apparatus.

On the other hand, mission schools excel in: 1. English and music courses and in household-science: 2. individual attention given to pupils, made possible

**Mission Schools and
Government
Schools**

**How Mission Schools
Excel Government
Schools**

by having smaller classes: 3. the moral character of the teachers: 4. Christian atmosphere: 5. religious instruction and knowledge: 6. religious and philanthropic activities.

Though to the general public government schools are more attractive, the fact remains that unless Christian education is otherwise provided for, no matter how high the scholarship, no matter how efficient the administration or how elaborate the equipment, the schools are not performing their complete functions.

Let us, finally, offer some suggestions. **Suggestions to Mission Girls' Schools** as to ways in which the work of mission girls' schools may be made more effective. In the first place, it would be of great advantage if the principals of these schools considered it a part of their duty to attend the national educational conferences, both those for mission schools and those for government schools. In giving an opportunity for schools of widely varying types to discuss problems, clarify aims, formulate policies, and co-operate for the common good, the value of such conference is inestimable. While mission schools have much to learn from one another, they have also much to learn from the larger government schools, and whatever the former may have of superior worth should be freely shared with others.

A comparison of the various aspects **Lack of Uniformity in Mission Schools** of the mission schools of Japan shows an almost ludicrous lack of uniformity.

In some cases this may be a result of adaptation to local conditions, but in many cases it is probably due to the "trial and error method." In so far as each school, or even each denominational group, is satisfied to work independently, there is a loss, not only to the individual school, but also to mission schools as a body: for without greater co-operation and uniformity they can neither hope to gain due respect nor exert the degree of influence they might. The admission of mission schools into the full rights and privileges of government school conferences should be

taken as a challenge by Christian schools to draw together and stand as an advance guard in the movement for educational reform.

As for the distinctive work of mission schools, there is great need for standardizing the Bible and English courses.

While there is no lack of English textbooks, no particular set has been recognized as of superior merit, and consequently, each school chooses for itself. In preparing students for entrance to college, some sort of uniformity would prove beneficial. A standardization of Bible courses, too, would make for better and more thorough teaching. These courses should fit into a carefully worked-out plan of religious education. Special emphasis should be placed on the development of a strong social will and ample provision made for the selection and carrying out of Christian projects.

Another pressing need is the standardization of teachers' salaries. At present there is an unduly wide difference in the scale of salaries in the various mission schools. Next the question must be faced: How high shall the standard be? That is, it must be decided whether the aim shall be the government school standard, or whether, depending on a spirit of self-sacrifice on the part of the teachers, it shall be lower. Moreover the fact that, with one or two exceptions, mission schools do not grant pensions, places them at a considerable disadvantage in securing teachers. In justice to our faithful staffs of workers, some action should be taken to meet the need. It may be that Christian schools would be wise to follow in the footsteps of private *kotoj-o-gakko* and ask for government aid; if not, the Mission Boards should assume the responsibility, and adopt a pension system.

In view of the foregoing and many other unsolved problems, the Federated Missions would be warranted in setting aside for the promotion of Christian education for women, an educational

An Educational Expert Needed for Japanese Christian Schools

expert, one well versed in both Japanese and Western thought, to act as a supervisor of mission schools. Since these schools have the unique advantage of combining the functions of secular schools and church schools, and also, from an international standpoint, of blending the two types of civilization, East and West, no effort should be spared in making them as efficient as possible, so that they may do credit to the cause of Christ and His Kingdom.

**A STATISTICAL COMPARISON OF TWENTY-FIVE
PROTESTANT MISSION SCHOOLS, DEC., 1920**

	Maximum	Minimum	Average
Foreign teachers	7	1	3
Present enrollment... ..	585	35	260
Capacity of school... ..	585	100	266
No. in boarding department... ..	106	12	61
Hrs. per week for Japanese subjects.	27	16	21
Hours per week for English	8	4	5
Hours per week for Bible	4	1	5
Hours per week for physical training... ..	3	2	2
Teaching hours per week for one teacher	20	10	17
Percentage of teachers with higher normal or university training ...	100	13	56
Salaries of Japanese teachers ...	180	35	69
Percentage of Christian teachers ...	87	45	65
Percentage of Christian teachers who attend Church	80	23	63
Percentage of Christian pupils ...	80	14	45

JAPAN

PART IV

WORK AMONG CHILDREN

TABLE

PART IV

THEORY OF THE

CHAPTER XI

THE EIGHTH WORLD SUNDAY SCHOOL CONVENTION

BY FRANK L. BROWN, GENERAL SECRETARY

WHY DID THE WORLD CONVENTION GO TO TOKYO?

There are several answers. One answer is that the World Sunday School Association was organized to give to the Sunday schools in the home-land a missionary vision and to give missionaries and native workers in the foreign field a Sunday school vision.

Another is that seven previous world conventions have been held in the Occident or Near East,—at London, St. Louis, London, Jerusalem, Rome, Washington and Zurich. It was time that the convention should be held in the Far East at the gateway of the great mission fields of the Orient.

The third answer came through the visit to the Orient in 1913 of Commission Number Four of the World Sunday School Association. This commission was appointed after the Washington convention to study the Sunday school conventions and needs of the Orient. An American business man, Mr. H. J. Heinz, was the chairman of the commission. This commission of twenty-nine, at its own expense, visited Japan, China and Korea early in 1913, and reported its work to the Zurich convention.

In crossing the Pacific, Mr. Heinz suggested to the members of the commission that they approach the Christian forces in Japan and secure an invitation to hold the Eighth World Convention at Tokyo. Accord-

ingly the Japanese Federation of Christian Churches and Standing Committee of the Conference of Federated Missions together with the National Sunday School Association of Japan were approached shortly after the commission's arrival. The plan of holding the convention at Tokyo was heartily approved. Dr. K. Ibuka and Dr. H. Kozaki, representing respectively the Japanese Federation of Christian Churches and the Japanese Sunday School Association, went to Zurich and presented there a formal invitation for the Tokyo convention. This invitation was unanimously accepted by that convention.

Later one of Mr. Heinz's business friends, Baron Shibusawa, chairman of the commercial commission which visited Pittsburg and other cities in the United States, on his own initiative organized a Patrons' Association of business men to provide the building and the necessary local expenses of the convention. This action corresponded with that of Chambers of Commerce in connection with national conventions in the home-land. The convention was to have been held in 1916. The War made necessary its postponement to October, 1920.

PREPARATION IN AMERICA FOR THE CONVENTION

(a) The American delegation to the convention was enlisted through the international and state Sunday school associations: the Canadian committee heading up in Toronto and representing the denominational and provincial Sunday school agencies, and the various mission and Sunday school boards in the United States. Delegates from the Canadian committee were O. K'd by the pastors of the local church and the committee. Those from the various states required the visé, of the pastor of the local church, the secretary of the state Sunday school association and the World Committee. Mission boards appointed their secretaries and missionaries as delegates directly to the World Committee.

(b) Through the courtesy of the steamship companies reservation for the delegates was made well in advance

and the transportation committee was able on the whole to care satisfactorily for the delegates en route, and to promote the social grouping of delegates in preparation for the convention.

(c) From the foreign field, delegates were appointed by the secretaries of the local Sunday school bodies or associations. The Japanese delegation equalled that from foreign countries plus the missionaries.

THE PROGRAM

The program committee was made up of leaders in the missionary and Sunday school fields, especial care being given to the selection of members who were familiar with conditions and needs in the Far East. The program had in view the setting out of the achievements of the Sunday school since the Zurich convention, the place of the Sunday school as an agency in Christian education and in personal, home, community, national and world evangelization, and as a training school for Christian service. The program was built around the theme "The Sunday School and World Progress." At the foundation of the program was Christ's redemptive work and the Bible as the Word of God. The daily themes were progressive, continually magnifying Christ and His program until the last subject of the last day, "The Ever-present Christ, the Hope of the New World." The daily themes follow:

1. The World Progress of the Sunday School.
2. Jesus Christ the World's Redeemer.
3. The Bible—God's Revelation to the World.
4. The Christian Heritage of the Child.
5. The Sunday School and World Evangelization.
6. The Sunday School and Education.
7. The Sunday School and the Community.
8. The Sunday School and National Life.
9. The Sunday School and the New World.

PAGEANTRY, MUSIC AND RELIGIOUS ART

The great agencies in illustration and visualization of the Christian program were brought into service. Prof. H. Augustine Smith, who heads the Department of Music, Pageantry and Religious Art of Boston University, was selected for the leadership of these features of the convention. Four pageants were arranged to fit into the convention themes: "The Rights of the Child," "The City Beautiful," "From Bethlehem to Tokyo," "The Court of Christianity." A number of great choruses were planned for, including "The Largo," "Unfold, Ye Portals Everlasting," "Send Out Thy Light," and the "Hallelujah Chorus." The stereopticon pictures and the daily music were selected with reference to the themes. The whole program was thoroughly harmonized as to scripture, subjects, music, pageantry and art so as to secure continuity of spirit and impression.

OTHER MEETINGS AND CONFERENCES

Thirty afternoon meetings or conferences in four languages were planned to train workers in Sunday school methods and the technique of the Sunday school, and to cover special meetings for mothers, child-welfare and temperance. To meet the needs of many who could not secure admission to the convention and to extend its influence to all parts of Tokyo some fifty meetings were scheduled throughout the city. The universities and public school buildings were made available by action of the Home Department for special addresses by delegates who were educationalists. A special program was planned at the Y. M. C. A. for afternoons and evenings, using some of the convention speakers and themes. Meetings were planned for the churches on Sunday and through the week. One hundred and thirty speakers were required for service at the convention and the extension meetings. Experts and leaders were selected for these meetings and notified

by the committee in New York. These speakers came from many countries. A special committee in America spent many months in securing for Tokyo a worthy exhibit of the progress of Sunday-school work throughout the world. A library of 1,000 books on religious education was sent to Tokyo as one item of this exhibit. The exhibit was assembled at Tokyo by a competent committee headed by Mr. Horace E. Coleman. Over 40,000 visited the exhibit during the ten days of the convention.

PREPARATIONS IN JAPAN

For a year or more before the convention, large and competent committees were at work in Japan to cover every anticipated need of the convention. From the local standpoint, no World Convention was better organized nor the details more faithfully and intelligently executed. Rev. H. Kawasumi and his co-workers in the National Sunday School Association of Japan and Mr. Horace E. Coleman and the missionary committees deserve the highest praise for their splendid work. The local committees covered a wide range of responsibility. They dealt with entertainment and courtesies, transportation, welcome, business, exhibits, pageantry, music, publicity, interpretation, guides, meetings during the convention, tour-meetings throughout Japan before and after the convention, convention building, details and commissary. A force of over 300 worked at high pressure night and day in the several months preceding the convention.

THE CONVENTION BUILDING

This great building occupied a prominent corner facing the plaza in front of the Tokyo Central Station. It was paid for by the gifts of the Patrons' Association. The Imperial Household contributed ¥50,000 toward its cost, an unusual recognition of a Christian convention. The building seated 2900 including the plat-

form for the chorus. There were two galleries. Every seat was on a raiser commanding a complete view of the platform. The rooms for business and rest purposes occupied the basement. The building was the last word in convention construction. A large kitchen and dining room were provided in the rear. At the front evergreens had been massed and potted plants provided with chrysanthemums which were timed to bloom in convention week. A wonderful statue of Christ blessing the world's children had been made for the key space at the center of the evergreens by Japan's leading architect. The lighting effects were perfect.

The fire which broke out through an accident in the electrical apparatus three hours before the convention was to assemble on October 5th, destroyed the building within half an hour, but left untouched the statue of Christ. No lives were lost. Arrangements were immediately made, through the prompt action of the local and World Committee, to open the convention on schedule time in the Y. M. C. A. with a parallel meeting in the Salvation Army Hall. On the second day, through the co-operation of the Patrons' Committee, the beautiful Imperial Theatre was made available. The incident of the fire served as a challenge to the faith of the convention leaders. It stimulated effort. It brought the sympathy of the entire nation. It promoted fellowship and gave a great spiritual impulse to the convention. One Japanese leader spoke of it as the "pillar of fire and cloud" for the convention.

"I am the Light of the World" was the convention text that was emblazoned in electric letters around the ellipse back of the convention hall platform. Within that ellipse was the figure of two worlds, an open Bible and doves of peace. That text found a place on the convention badge. It is shown against Mt. Fuji on the cover of the program and in the delegate's certificate.

THE CONVENTION

From twenty-nine countries the delegates assembled. Several of these delegates, from South Africa and South America, had taken over two months to get to Japan. The committee on entertainment, despite prophecies to the contrary, took splendid care of every delegate, in Japanese and missionary homes, and hotels.

The chorus of 600, principally Japanese young people, had been trained for months in advance of the convention by Prof. Iglehart and Mr. Iwamura, and Prof. Smith welded the units into perfect shape when he came. The chorus work met with universal and deserved praise. The four pageants employed 600 different people. They demonstrated in a wonderful way the effectiveness of this method of visualization of the Christian message. They were perfectly presented. Christian art was brought into fine play in the use of illustrated Gospel songs, in the scenes on the Life of Christ and in the illustration of the outreach of the Gospel to the life of today.

The daily devotional messages by Bishop Welch at 11:30 a.m., and the World Fellowship Meetings conducted by Dr. Biederwolf at 8.30 helped forward the spiritual impact of the convention. That impact was deepened by the character and spirit of the messages of the convention, by the scripture selections and by the song service conducted by Prof. Smith, as well as by the evangelistic and other meetings held at the Y. M. C. A. and throughout the city. Day by day the enthusiasm and attendance grew until the great closing night when Bishop Lambuth and Miss Slattery gave the final great messages on Christ's program and Christ's ever present power and personality as the hope of the world. Hands were clasped throughout the great building as we sang "Blest be the tie that binds" and closed with prayer.

The courtesies and functions during the convention were many. They came from the city, the Imperial Household, the Patrons Association, the cities of

Kamakura and Yokohama. They were magnificent in their expression of the kindliness and hospitality of the Japanese. The denominational social rallies held during the convention enabled the delegates to meet and hear the missionaries of their denomination. In planning the tours, arrangements were made to enable delegates to inspect the work of their own missions at the places visited.

The resolutions on the Christian position with reference to racial equality and international relationships were offered and unanimously accepted. They have been widely approved. (See Appendix.)

THE PRE-AND POST-CONVENTION MEETINGS

In over 60 cities of Japan large gatherings were arranged and were addressed by delegates before and after the convention. Civic, educational, missionary and Japanese church representatives co-operated in these arrangements. The civic authorities, governors, mayors, and Chambers of Commerce were unstinted in their generous arrangements and functions for the entertainment of the visitors. In such major centers as Osaka, Kobe, Kyoto and Nagoya, these city-welcomes covered the visit of a number of delegations, and no effort was spared to make the hospitality long remembered. These occasions enabled us to carry the message of the Sunday school to every part of Japan through the larger delegations as well as through individuals and selected groups. The testimony comes that great good was done and that these welcomes made possible the larger future development of Sunday school and other forms of Christian work in these places.

The message of the Tokyo convention was carried by nearly 200 of the delegates to the Philippines, Korea and China. Three groups visited the Philippines prior to the convention. Two of these groups reached Manila in time for a great local Sunday school convention. In Korea five groups at different times held meetings at various points. One of these meetings was at Kwanju

with an audience of 3000 inside, and 5000 outside. At Seoul a few days later an audience of the same number heard the delegates. Meetings were conducted at Mukden, Tientsin, Peking, Nanking and Shanghai. The one at Shanghai covered a two days' program. Forty of the delegates made an around-the-world journey holding meetings in Malaysia, India, Colombo, Egypt and Jerusalem. Still another group was to hold meetings in Tasmania, New Zealand, Australia and South Africa on their way to America.

SOME RESULTS OF THE CONVENTION

The testimonies from Japan are uniformly to the effect that through the convention, and the recognition given to it by their Imperial Majesties, by those in authority generally, and by educational leaders, opposition to the Sunday school in Japan and to Christian propaganda is greatly lessened. The Sunday school in Japan has been given a new rating and a great opportunity for advance through increased organization. This increased emphasis should be made possible by the plans which have been made by the World Sunday School Association and the Sunday School Association of Japan, for new workers, new departments and a greatly enlarged program.

The delegates have returned after their contact with missions, missionaries and the people of Japan and other countries, with a broader outlook, deeper appreciation of the problems in each field, an enrichment of experience through friendships formed, a new sense of obligation to other people, a new international vision and a realization that the message of the Cross is the only answer to the needs and calls of humanity everywhere.

CHAPTER XII

THE EIGHTH WORLD SUNDAY SCHOOL CONVENTION

HORACE. E. COLEMAN

**Influence of the
World
S. S. Convention** "The Eighth World Sunday School Convention in Tokyo may be regarded as the turning point in the history of Christianity in Japan." This is the opinion expressed by Viscount Kentaro Kaneko, Privy Councilor to the Emperor of Japan, and once a member of the late Dr. Pentecost's congregation in Boston. The Viscount thinks this because the World Convention, which brought together for one single purpose Sunday school workers of many denominations from some thirty countries of the world, cleared away many difficulties and doubts that had been existing in the minds of Japanese people, because of the sectarian views held by the different denominations. To see the representatives of a large portion of the Christian world meeting together for the one purpose of bringing the child to Christ and keeping him in the Church was indeed an inspiring occasion.

**Sunday a day of
Spiritual Culture** The necessity of using Sunday as a day for spiritual culture is another thing that was learned by the Japanese people, according to the opinion of one of the most prominent workers in the Patrons' Association. He says that in the past the Japanese have spent Sunday as a day of recreation and pleasure, but that now they realize that it should be spent for spiritual development, and that this development must be based on religion.

Here indeed is a challenge to the Sunday school forces of Japan: for, if as a result of this World Convention the thoughtful leaders in Japan are going to promote the use of Sunday as a day for spiritual culture, and we can convince them that the best spiritual culture is based upon the Christian foundation, we shall easily be facing in a short time an opportunity that would severely tax the abilities of a force double that of our present number. There is no doubt that many prominent Japanese are thinking more favourably of Christianity than every before. In fact one of the officers of the Patrons' Association said at the time of their reception to the delegates, that he was now convinced that Christianity was truly an international religion. This same man said that it became clear to the Japanese people that Christians were striving to propagate the idea of righteousness, truth, and love among all the peoples of the world.

The Sympathy of the people over the Burned Building The dramatic burning of the convention building, that had been put up at such a great expense, at once drew the hearts of the Japanese people towards the convention, and they immediately showed a sympathy and interest that would hardly have been possible without such a disaster. There was nothing within their power that they were not ready and willing to do to make good in the best possible way the great loss incurred. The fact that steps were immediately taken to grant the use of the Parliament buildings, and that this permission would have easily been secured in case of need, is proof of the fact that many of the most influential men of the Empire were in sympathy with our movement.

The Imperial Household Approved the Convention The approval of the Sunday school cause by the Imperial Household was shown in four distinct ways: First, there was the gift of 50,000 *yen* towards the convention fund, the largest ever given to any Christian organization; second, they accepted the portraits of their Majesties the Emperor and Empress, paint-

ed by one of the convention delegates ; third, two of the officers of the convention were received in audience by Her Majesty the Empress, when they were shown unusual courtesy and were assured of Her Majesty's interest in the success of the convention ; fourth, on the last night of the convention there was the personal message from the Emperor. These expressions of interest and sympathy have served to place the Sunday school movement in high favour with the Japanese people so that now no one need be ashamed to be connected with the Sunday school movement, and no one can be said to be disloyal because he belongs to it, since the Emperor himself has shown an interest in the work.

The gathering of an extensive exhibit of evident educational value from so many lands also made a deep impression on the Sunday school workers and others who visited it. It gave greater respect for the Sunday school and showed them in a most concrete and graphic way the breadth and depth of the movement in which they were working, and the importance of the child. I heard of some young people from the country, not delegates, who spent days studying this exhibit with note-book in hand and waiting for some chance to attend some sessions of the convention proper. They testified that they had received great benefit from this study. We were glad to hear the officials of the convention say that this was the finest Exhibit that any World Convention had yet had.

The young people were stirred especially by the pageants and music, so that we hear from many of the smaller cities that pageants were the main feature of the Christmas programs. In Kumamoto the union Christmas entertainment, featuring pageants, was held in the city hall, and drew the largest crowd that had ever gathered in that building. Less than half of the people were Christians, so that, aside from the definite religious impression at the time, this was the best possible propaganda for the Christian Sunday school movement, and

the success of that gathering was one of the results of the World Convention in Tokyo. We have heard of one city where the Sunday school attendance doubled within three months after the convention, and of other places where the Sunday school attendance was largely increased.

These are some of the many reasons **Need for an Enlarged** that make it imperative that we Christian workers in Japan should enlarge our Sunday school program to reach, not a few thousands, but some millions of the children and young people now growing up, and to provide for them a religious education that they do not get in the secular schools. With the turning of public attention in our direction, it will be easier now than ever before to build up Sunday schools, but we must be careful how we build.

The one essential, however, for the **Need for Trained** building up of the Sunday school is **S. S. Teachers** trained Sunday school teachers. Our young people are now interested and ready. There is no reason why they should despise the opportunity for service in the Sunday school. We should, therefore, undertake at once an aggressive campaign for enlisting every young Christian, and also older people, as teachers in the Sunday school.

The Summer training school at Ka-
The Summer School ruizawa, that has been held successfully **at Karuizawa** four seasons, has become a natural center for teacher training work. Plans are already on foot for conducting the school again this year. Plans have been drawn for a lecture hall and dormitories to accommodate two hundred people for this Summer school equipment. These have been sent with printed matter to the world association office in New York to be distributed in the effort to get money to provide permanent equipment.

Dr. Brown has frankly endorsed the plan and pledged his hearty support and co-operation in the endeavor to get money for this most important institution. He has

also promised to do all possible to secure the minimum budget for Japan that was proposed at the World Convention. One of the chief items in this is \$2,100 for the promotion of the summer training school and five-day institutes in Kyushu and Hokkaido.

The National Sunday School Association, in order to properly follow up the great opportunities open to us through the convention, has recently made out a new and greatly enlarged program. One of the chief items is to secure at once, if possible, two additional Japanese secretaries, one Japanese woman as an expert for the elementary grades, and one Japanese man to promote the adult department and teacher training. One other important item is to hold ten district conventions within the next two years, to reach as effectively as possible all parts of the country. Attention will be given also to the strengthening of the branch Sunday school associations. There are one hundred of these now, and their working possibilities have been well demonstrated in the co-operation they have shown in the convention plans and in the raising of 65,000 *yen* by the central committee towards the convention fund. We intend to develop standards for these branch associations, and to have superintendents of different departments and through holding of frequent local institutes to give every possible help to the local Sunday schools. The big item financially in this program is the plan to build a Sunday school building for the National Association in Tokyo. 50,000 *yen* that was left over from convention funds is now available for this purpose. This will probably be invested in a lot that is already in sight. It is proposed to raise 100,000 *yen* additional in Japan, and \$75,000 (gold) in America. This will give us a building with offices for a largely increased secretarial force, a large room for a permanent Sunday school exhibit, a small lecture room and two class rooms to accommodate the Tokyo Teacher Training School and a school for specialists, that we plan to organize as soon as the building is secured. The first floor will be rented to provide a

permanent income for the National Sunday School Association. A special building Secretary has already been engaged to carry forward this enterprise, and printed matter has been sent to our New York office to assist in collecting funds in America.

There never was a time when the fields were more white for the harvest. Let us pray, therefore, the Lord of the harvest that He send forth labourers, and also the material funds and equipment to make their work possible and effective.

CHAPTER XIII

JUVENILE DELINQUENCY AND ITS AFTERMATH

A Paper read to the Tokyo Branch of the Association of
College Alumnae, February 5th, 1921 by
CAROLINE MACDONALD

The Cause of Delinquency The main cause of delinquency and of crime in general is selfishness, however we may disguise the word under high-sounding names. As a matter of fact we are all potential criminals, for crime, as well as selfishness in the individual, simply means that if we happen to want to, we take somebody else's possessions. It may be his time, or his reputation, or his ox, or his ass, or anything else that is his. If we confine our rapacity to the possessions of our immediate relatives, the law will probably leave us alone; if we encroach on our neighbor, we shall be tapped on our shoulder some day and offered a more or less extended holiday from our ordinary labour, with bed and board provided by the state. The offer unfortunately will not extend to our family. They may starve or freeze while we enjoy our involuntary rest. So much for the vagaries of even-handed justice.

Criminals and Human Nature We talk very learnedly at times about criminal psychology and the mental capacity of criminals; we sweep them all into one category and suppose that we have solved the problem of crime. By no such holiday pastime can we rid ourselves of the reality, for the criminal himself is always with us. That statement

is more literal to some of us than to others! I do not profess to know much about criminology, but I do count among my friends a goodly number of criminals and ex-criminals, and even, perhaps, some criminals-to-be; and that may count for something in lieu of theoretical knowledge. Within my limited and not altogether uninteresting experiences of things criminal, I can only say that I have found human nature just as rampant in them as in us; and as for the mental capacity of some of these friends of mine, it is sometimes more than I can keep up with.

In a recent "Survey" appeared a "Criminals and Men Generally" short article under the caption, "Prisoners vs. Men Generally," the information being based on a mental survey of penitentiary prisoners in Illinois. The examination was made according to tests used upon the men of draft age from all sections and classes and racial groups in the U. S. A. This army test is considered by the compilers to be an index of the average mental age of the people of the whole country. In the penitentiary survey, the *inferior* group represented 19%, and in the army 25%. The article goes on to say, although statistics are not given, that there was a larger proportion of men of *superior* mental ability in the penitentiaries than in the draft army. The article concludes, "If the analogy is correct that the American draft army is an index of the country, then the prison population is not inferior to men generally." The problem of crime, therefore, cannot be dismissed by saying that the majority of culprits are not mentally responsible, and that they should all be put into lunatic asylums. For all purposes of discussion, women may be excluded from the problem of crime or delinquency, their numbers being negligible in comparison with the total prison population.

Selfishness,
Individual and
Social

Not only the selfishness of the individual, but of society as a whole, is a contributing cause of delinquency and crime. In so far as you and I are

tolerating intolerable conditions, social, industrial or moral, by so much are we responsible for the wickedness that lies around us. So long as we are mainly indifferent to every one's comfort but our own, or engrossed chiefly with our own affairs, whether they be good in themselves or not, by so much are we keeping back the wheels of progress.

The gulf fixed between the rich and the poor, the industrial system with its attendant iniquities of sweated labour, and other scandalous conditions are all accentuated in Japan, because of the rapidity with which these problems have emerged from the age-long feudalism of the past. The inadequacy of the compulsory school law to compel, militates seriously against the hope of a better order among the children of the poor, unless the problem is taken hold of by private effort. The overcrowding of primary schools; the fees, though small, that have to be paid; and the inability of the unregistered child to attend school—every child to be recognized by law must be registered—all these things contribute to delinquency. Under the present overcrowded condition of primary schools and the absence of public and government opinion on the subject, these conditions are likely to continue.

Outside of school, the average child is left to his own devices for the most part, and, if one needs an argument to prove the total depravity of the human race, he need only watch what happens when children are left to their own devices in play. Savage little demons they are as a rule, wicked little sinners, often cruel to one another, and their play more or less ends in a row. This I hold, notwithstanding the opinions of some good educators to the contrary, who would give children full scope to express themselves, thinking thereby that they will learn the rules of the game of life. Not so is the game of life learned.

The ward of Asakusa is my happy Asakusa Ward hunting ground, as it is of the underworld of Tokyo. It contains by way of environment for the growing youth, 266,149 of a population, according to the 1917 census, crowded within a space of less than two square miles, and is by all odds the most thickly populated part of the city. The centre of Asakusa is its temple, with its surrounding park, at which I shall cast some anathemas presently; and the adjoining moving picture show district with its 28 places of amusement of various kinds, through which, it is said, 50,000 people pass every night. For light and excitement, for restaurants and eating houses, and for human interest, I have never seen the like elsewhere.

I was going through that district not long ago with a man who is a dweller therein, and by way of making conversation as we made our way through the din and bustle of the crowds, I remarked, "This place is a good deal more lively than Kojimachi is!" "Oh," said he, with a fine touch of scorn, "Kojimachi! Kojimachi's out in the country!" Sacrosanct Kojimachi! The center of the empire, where the Emperor himself dwells, where law courts and parliaments assemble, where grandees live and move and have their being,—I live there myself, or at least sleep there—Kojimachi out in the country! So much for another's point of view! We shall let it go at that, and only say that city or country, Asakusa is the center of crime and juvenile delinquency, as crowded places always are.

The other day I went down to the History of one district court to make some enquiries concerning delinquency of the judge who has charge of juvenile cases. The court was in session and I listened for a while to the details of two or three cases that were being examined. Here is the resumé of one of them as I listened to it, and as the judge added details to it in a personal conversation afterwards. The lad was 18 years old, and had been a

postman. He had opened registered letters and stolen the contents, a crime not unheard of in other countries. That is all simple enough, but what is behind it? He belonged to a middle-class family (unusual, the judge said, for most of the delinquents belong to the lower classes and to the lower parts of the city), was first led into temptation by older people, but at 17, already knew for himself all about *geisha* and Asakusa. He joined the so-called socialists, took part in a strike while he was attending a commercial school, was for a while a student-servant (*shosei*) in some family, and finally became a postman. It was a short life and a merry one, but the poor lad had recovered from his merriment when he was being handcuffed preparatory to being taken from the court room. He was crying, and I noticed that with his cuffed hands he painfully pulled a towel from his belt, put his head down as low as possible to reach it and tried to wipe the tears from his eyes. All of this represented the melancholy aftermath of "having a good time."

If you are fond of moving picture
 Another Juvenile shows, you will appreciate this view of
 Delinquent life that I got sometime ago at the
 juvenile court. The boy in question was
 an apprentice who had apparently got tired of being worked from early dawn to dewy midnight, and he had helped himself to 400 *yen* of his master's money and disappeared. He had bought new clothes in order to look like a gentleman, had feasted at foreign restaurants, and then, last but not least, had gone to the movies and theatres in Asakusa park. The judge, of whom I shall speak later, was drawing him out, in order, I suppose, to get at his psychology, and he quietly enquired, "Which do you like best, tragedy or comedy?" The reply came without a moment's hesitation. "Oh, I don't care," said he, "so long as it's a show." If you have seen Asakusa by night, you will understand. The crowds, the shows, the lights, the freedom, the feeling that somehow or other you are part of a great seething mass of people, get into one's blood; and if I were a

little, overworked apprentice boy, I should more than likely steal 400 *yen* from my master and take a good time while the money lasted, even if I risked handcuffs later.

**Abnormal
Imagination**

There is a lad who comes constantly to my house who is rapidly qualifying for the courts, if he does not get his imagination reined in. If one can diagnose his case, it is this,—his imagination has been abnormally developed by the picture show and dime novel until he thinks he is what he has seen and read. He came one day with his arm in a sling, and was the object of sympathy of all around, with the exception of myself. He told of a hairbreadth escape he had had in the factory where he works (so far as I can find out he does not work in a factory). He says he is sixteen. He is the biggest and best developed sixteen-year-old boy I have ever seen. He came on Sunday resplendent in a boy scout's outfit with the horn of plenty by his side, and told us about having been on a walking trip. Another evening he came with his eye bandaged and told the story of another escape from sudden death. He also goes to school, and at times appears in school uniform. His latest school is the American School in Japan. And, of course, he has a step-mother. His father is in Manchuria, and will not be back for years.

**The Influence of
the Movie and the
Cheap Novel**

The boy is but the product of his environment. He is always play-acting and stage-setting, and walking in the lime-light which he himself has lit up. I do not think he has much moral sense about it. Why should he have? He has lived on the movie and the dime novel, he has played in the streets,—streets that are not fit for children to play in. He came to my Christmas party, arrived about five o'clock, a bit early, and announced his intention of being on the program. "Oh," said I, quite humble-like, "and pray what are you going to do?" "A sword dance," said he. Now, if you knew the size of my house, and had seen two hundred people packed into it, you would

understand that stouter hearts than mine might have quailed at the thought of a sword dance—a real sword too, for he had brought his father's *samurai* sword. He measured out his distances, to make sure he would not catch a youngster or two on the sword-point, asked a young book-binder in the audience to sing the melancholy lay to which he danced, and he danced well, it was said by those who knew. He was so pleased with himself that he decided to go on the program again, and this time the wife of a prison official who was present, did the singing for him. Now, this is all in the training of him, and some day he will learn that real life has more to it than the imaginary one he now lives in; and that he himself is worth more than the movie actors he imitates.

His young friend, through whom I first got in touch with him, has already been in a reformatory—I took him there myself at the request of the judge who sentenced him; but I am trying to keep this one out, even if it takes sword dancing to do it! One might write a treatise on “Sword Dancing as a Saving Grace,” provided the lad turns out well.

**The Park around
the Temple**

Now, let me speak of the park that surrounds *Kwannon Sama*, that popular and disease-breeding Asakusa temple. It is said that the dwellers of the underworld, the sharks and the thugs and the thieves, stay up late at night and sleep late in the morning. There are those in the upperworld who exhibit the same tendencies, I am told, which proves conclusively that human nature is the same, upper or lower. These afore-mentioned dwellers of the underworld emerge to get the air about eleven in the morning, and take it, most of them, sitting on the seats that are scattered about in this park. It is but natural that those of like tastes and habits should discuss their mutual interests, and although the tones in which they speak are guarded, it is said, they are not so guarded but what the numberless children who play in the park get a good deal of interesting information, which when translated presently

into juvenile delinquency, does not add to the prestige nor to the reputation of society.

Fifteen minutes walk away from the **The Yoshiwara** park and enclosed within about thirty acres of land is the infamous and world-famed licensed prostitute district, the *Yoshiwara*, to which, and to all who have any relationship, directly or indirectly, with the whole system from the attractive and deadly *geisha* to the common vulgar public prostitute, be *anathema*. I was told by a Japanese clergyman who works near that section of the city that the children there are dominated by two main influences, those that emanate from the park above mentioned, and those that emanate from the *Yoshiwara*. This fetid atmosphere not only hovers over Asakusa, but poisons the atmosphere we ourselves and our children breathe, and permeates our education and our culture and our ideals, and largely vitiates their influence.

We have often been told by the **Police Stations and Juvenile Delinquency** casual observer of things Japanese, that Japanese children never cry, that Japanese birds do not sing, and that Japanese flowers have no perfume. As I am writing these words, a bird is twittering in the garden, my cook's baby is bawling in the kitchen, and there is an exquisite plum blossom exuding sweetness at my side. Ordinary nature, and human nature as well, act according to ordinary natural laws in Japan as elsewhere. Babies cry, and spoiled and neglected children, neglected either by the home or by society, go wrong, very wrong indeed, and very many of them, as police statistics of juvenile delinquency in Japan show. For the last current year the number of children brought for offences to the procurators' office in Tokyo is said to be something over 4,000. As yet no provision has been made in criminal law for any special treatment or supervision of juveniles. At 14 years of age, a person becomes amenable to the ordinary laws of the land. The delinquents are sent, for the most part, to the local court for trial, and by common consent of the judges of handed over

for examination and trial to Judge Mitsui, who has a special interest in children.

One cannot pass on without paying tribute to the work that Judge Mitsui is doing with juvenile delinquents. A devoted Christian man, his whole soul is taken up in the effort to reclaim these delinquent children before the they develop into thorough-going criminals. I have more than once listened to his examinations, and he talks to the children like a father. The children forget they are in court, and they are soon telling their story. The judge talks in a low tone of voice, scarcely audible a few feet away, and he never loses his quiet patient demeanor. He was for years superintendent of the Sunday school in the Reinanzaka church, and has always been a student of child life. According to circumstances he may let the culprits out on suspended sentence, send them to reformatories, and in some cases to the juvenile prisons. Wherever they go, he remembers their birthdays, and sends them greetings at Christmas. I have never heard that even Judge Lindsay took such a personal interest in his juvenile delinquents.

During the past year the Tokyo prefectural office has taken the problem of juvenile delinquency seriously to heart, and through its social service department has allocated twenty-eight people, of whom three are women, to various kinds of work among children. One woman attends the juvenile court sessions and the procurator's examinations and afterwards cares for the children when they are released, takes them to reformatories when they are committed, and gets them out of prison when they are set free. Others are allocated to the police stations, others to look up truant children and get them back into school. This is but a beginning, but a most important one, as a preventative of delinquency, or of further delinquency. The great problem is, as usual, to get suitable people for the work.

At last year's session of the Diet a bill to regulate juvenile delinquency and to establish a juvenile court passed its first reading in the Lower House, but was rejected in the House of Peers because it was deemed to be inadequate to the needs. At the present moment the bill, in the form in which it passed its first reading, is being discussed in committee before being presented again to both houses, and it is expected that it will finally become law in a very much improved form. Even as it stands, however, it is a great improvement on the conditions under which juvenile delinquency has had to be regulated up to the present time.

The following items are of special interest :—

1. Juveniles under eighteen come under the operation of the act. No minimum age is fixed. In the case of certain crimes, even a juvenile falls under the jurisdiction of the ordinary criminal court.

2. Within the cases that are defined as coming under its jurisdiction, the juvenile court may (a) set the juvenile free with instructions as to his future conduct, making him give a written promise to behave himself: (b) may hand him over into the custody of temple, church, or other association: into the charge of parole officers, guardian, reformatory, house of correction, juvenile prison, hospital or other medical care; or into the care of any combination of these that may be considered necessary: (c) parole the juveniles under the rule of the suspended sentence law in the same way as above stated in (a).

3. *Punishment*.—When a crime is committed worthy of a prison sentence,—(a) Children under sixteen cannot be submitted to a death penalty or to a life sentence. If the crime *per se* calls for such penalty, the actual sentence can be put between ten and fifteen years. Under this heading further details are given concerning lighter sentences and parole after serving part time. (b) Juveniles, both when awaiting trial and after conviction, must be kept separate from adult prisoners. (c) After

a juvenile is paroled, or set free after serving his sentence, his former crime does not appear in his *koseki* or legal record, as is the case with adult persons.

4. Parole officers are an integral part of the juvenile court and are appointed by the Minister of Justice. They must be experienced and otherwise fit persons.

5. At the request of the culprit, one specially selected to look after his interests may be called by the juvenile court. This person must be either a lawyer or some one connected with child-welfare work.

6. Trials must not be held in public, and can only be attended by relatives and those connected with protective work. If any notices of juvenile trials are published, those responsible are liable to a fine not exceeding 1,000 *yen*, and a sentence not exceeding one year (without hard labor).

7. In the case of children predisposed to delinquency, the juvenile court may take such into custody if requested to do so by any legally responsible guardian.

8. The juvenile court must pay the entire or part expenses of the delinquent's care if he is committed to a temple, church, or other organization; but, the court in turn, can exact these expenses from the culprit or guardian if it is expedient to do so.

9. The bill will become law after it receives the Imperial sanction.

One of the criticisms made of the bill as it stands now, by those who are interested in child welfare, is that it is weak on the protective side; but it is believed that in its amended and final form this defect will be remedied. For my own part, I think that the jurisdiction of the contemplated juvenile court is not wide enough, and that too much discretion lies in the hands of the procurator in deciding what cases shall or shall not be sent to the juvenile court. It is impossible, however, to give any final opinion until the bill appears in its amended form.

The advance being made by the Government for the

protection and care of children, constitutes a tremendous challenge to us to supplement what is being done, and to do what no government can do, namely, supply incentive and spiritual force to the constructive social work which will be necessary to make the actual laws effective.

CHAPTER XIV

CHILD WELFARE IN JAPAN

MISS ANNIE L. HOWE

World S. S. Choruses Were you in Tokyo at the time of the World Sunday School Convention, and did you hear that chorus sing under the leadership of Prof. H. Augustine Smith? If you heard them sing their Gounod and Handel with such artistic appreciation, were you surprised? Prof. Smith said of them: "Beautifully and wonderfully have you sung, beyond our highest expectation." Were you surprised? Had you forgotten the long years of patient training in English, in music, in Christian feeling in the Christian schools of Japan? That patient, root-growing process came to beautiful flowering when Professor Smith put that music into the hands of those young people and bade them sing.

Why America Went Dry Were you surprised when America went dry? As well might you marvel at the harvest which follows seed sowing! For long years temperance education had gone on among school children, even as among adults, and when the day of decision came, lo! an army trained to think prohibition.

The Children of To-day, Make the Japan of To-morrow Will you be surprised some time if, in response to some inspired leader, a host of men and women in Japan shall decide some vital question (of international import perhaps) in a Christ-like manner? That is not impossible, for thousands and thousands of children who some day must decide such questions, are

being patiently trained to Christian thinking in the Christian schools and the Christian welfare institutions of Japan. In the Christian training of her children, Japan will realize her ambitions. When the soul of this nation is made to live, her sun will really rise.

Value of Child Welfare Child Welfare, pushed to its final limit of usefulness, means that not only will the death rate be lowered, disease prevented, proper food supplied, the child's need for play-time be recognized, medical inspection and care provided, backward children given special attention, industrial training made a part of education, child labour abolished, a juvenile court assured, dependent children succoured, the delinquent and depraved reformed; but real child welfare will make sure that the soul of the child shall be stirred, his faith in the living God made vital, and a hearty obedience to His laws, his willing choice.

Necessity for Child Welfare The interest of the world in the welfare of children is not merely philanthropic; it is a necessity. If waves of physically unfit, morally weak, neglected childhood continue to break in succeeding generations upon any land, that land must suffer. The well known illustration of the two families in the United States, the one depraved, the other Christian of the highest type, may well be cited to prove this true. The Jukes family was godless and depraved, and its descendants cost the state in 170 years, \$1,250,000. 310 descendants spent their lives in almshouses, 60 were professional thieves and 20 who learned trades, learned them in prison. In the same length of time a family of great piety, that of Johnathan Edwards, produced 285 college graduates, 13 college presidents, 65 college professors, 100 lawyers, 30 judges.

Dr. Mangold on Child Training Dr. Mangold, Associate Director of the St. Louis School of Social Economy, says: "Society is slowly beginning to realize that child problems are the greatest problems of our time. This growing con-

sciousness is a direct outgrowth of the increasing foresightedness of philanthropic workers and their continuous agitation in favor of preventive methods of social betterment. The superiority of 'the ounce of prevention' has long been admitted, but the practical application has been inexcusably retarded. In recent years only have our sociological students emphasized the supreme importance of building our social structure on the child. 'The child is father to the man,' has become the motto of intelligent social work. It is slowly dawning upon the discerning philanthropist that the child is a bundle of miscellaneous potentialities and is portentous of good or evil almost in proportion to the training and opportunities which he receives during the plastic period of his childhood. Therefore the greater need of enthusiastic effort to mould the child into the symmetrically developed adult. If society would concentrate more of its now dissipated energies upon the problem of the child, it could, with an equal expenditure of effort, accomplish more good than can be realized from any other form of philanthropic endeavor."

Dr. Mangold proceeds in his book, **Principles of Child Welfare** "Child Problems," to outline the five big principles on which child welfare work must be built: "preservation of life, preservation of health, the right to play, the right to freedom from work and the right to an education." He outlines his plan as follows: "Infant and child mortality, general aspects of the problem, mortality rates in the United States, children's diseases, ultimate cause of infant mortality, the milk problem, supplementary methods of decreasing mortality, play, the playground movement, the musical inspection of schools, the education of backward children, the new education, conditions of child labor, causes of child labor, physiological aspects of child labor, general effects of child labor, child labor legislation, causes and nature of juvenile delinquency, the juvenile court, the probation system, reformatory institutions, the prevention of juvenile delinquency, the dependent and neglected child, prin-

ciples of child saving, methods of child saving, private and public methods of child saving."

Please observe one note which Dr. Mangold repeats four times within the limit of a few lines: "Slowly beginning," "growing consciousness," "in recent years only," "slowly dawning." These phrases indicate the slowly developing recognition of the great necessity of work with children. Dr. Mangold develops a very comprehensive plan, and yet he quite ignores the most important of all phases of the question. He leaves untouched the most vital of all, "The outside of the cup is made clean," while the springs of action, the heart and soul are untouched. Must the world wait long for this truth to "slowly dawn" upon those who have to do with children?

A writer in the British Weekly last summer has this to say on the question: "Schemes of education, of social welfare, of joy, of art, all come short of fruition when Christ is left out. This is the indispensable inspiration and ingredient of character at its greatest and civilization at its best. Social activities, schemes of 'betterment' are so many towers of Babel if they leave out of account the postulates of His scheme of salvation."

It is impossible at this time to more than indicate the interest the Japanese nation is taking in this question of succour for her needy children, but a few illustrations will make plain the fact that this interest is real, practical and wide-spread.

The Tokyo-fu Society for Social Work has recently made a school survey of the town of Nippori to determine the actual school attendance and the percentage of those without school advantages. Tokyo officials have compiled statistics for child labor in that district, with the result that 53,956 children under 16 years of age are at work as factory hands, apprentices, servants, pedlars, office-boys, laborers, *geisha*, dancing-girls, waitresses in bars, acrobats and child-nurses.

Investigations as to infant mortality reveal the fact that Japan has the highest death rate of any civilized nation. A recent Japanese lecturer asserts that "unless we improve and increase our provision for education, health and play-life of the children, and wipe out completely the inhuman practice of child labour, we cannot move ahead in the great work of social reconstruction."

We learn that the Home Department has established a Social Service Bureau. A committee on health and sanitation is doing valuable work in bringing to light statistics about children. And very important is the new factory law, the result of deliberations at the first International Labour Conference, held in Washington, November, 1919. This law goes into effect July 1st, 1922, and provides that children under full 14 years of age shall not be employed as labourers, except those above 12 years of age who have completed the primary school education.

February 19th, 1920, a bill was introduced into the Diet petitioning for the establishment of a juvenile court.

The member speaking for the bill said: "Religious principles are practically necessary for the education of bad children." The reply was significant: "The Government is well aware of the importance of religious faith in perfecting education, but sees no necessity of considering the religious phase of the question."

Some statistics compiled by the Government for 1918, while very probably not the latest word that may be said on the subject, still will indicate that much has been done. It will be well, however, to bear in mind that these figures include many of the Christian institutions: 74 day nurseries, 133 orphanages, 40 blind schools, 5 schools for the dumb, 29 schools for both blind and dumb, 4 schools for imbeciles, 55 reformatory schools, 42 schools for poor children, 22 night schools

and 8 schools for nurses, making a total of 412.

There are four kinds of Christian
Christian Child Wel- agencies doing what they can for
fare Agencies children under 14 years of age: 26

Christian primary schools, 227 Christian kindergartens, 2,486 Christian Sunday schools, and 60 Christian welfare institutions making a total of 2,799. If we add the mothers' meetings which are connected almost without exception with each of the 227 Christian kindergartens, we have a total of 3,026 Christian agencies at work for the physical, mental, moral and spiritual uplift of those Japanese children who will some day be deciding important questions for the Japanese nation.

An effort has been made to collect a
Christian Child complete list of Christian child-welfare
Welfare institutions in Japan. The following
 list is probably not at all complete, but

as it indicates a widespread interest, and a good deal of practical working out of child-welfare theories, it is worthy of our consideration: 8 story-telling centers, 8 orphanages, 7 day nurseries, 7 lending libraries, 7 play grounds, 1 vacation school, 6 boys' clubs, 5 girls' clubs, 3 mixed clubs, 1 society for the prevention of cruelty to animals, 2 Loyal Temperance Legions, 1 neighborhood work, 1 infants' home, 1 free dispensary and 2 blind schools, making a total of 60. Statistics show that there are 170,591 children under Christian influence as follows: in Christian primary schools, 3,495: in Christian kindergartens 10,853: and in Christian Sunday schools 156,243. For the above 60 welfare institutions, for the mothers' clubs, and for the clubs for kindergarten graduates we have no figures; but a conservative estimate would carry the sum total into the thousands.

We should also consider the thousands of Christian teachers in these various activities, and the very large number of homes represented. The aggregate number thus exerting, or to exert, a Christian influence upon the national life of Japan is very great, and some day Japan will be grateful for the result.

JAPAN

PART V **EVANGELISTIC WORK**

1871

1871-1872

CHAPTER XV

THE JAPANESE CHURCH

D. R. McKENZIE

The International Review of Missions, reviewing "The Christian Movement" for 1919, said: "One thing would greatly add to the interest and usefulness of the volume—a fuller treatment of the Japanese churches and their work.....After all, these churches are the major part of the Christian movement. A section dealing with them might take the place of that on the evangelistic work of the Missions some year."

The desire voiced in the above quotation is probably sufficiently general to justify the inclusion of a section under the head of "Evangelism" devoted to the Japanese Church, meaning thereby the sum total of the various denominations. Incidentally the "old" churches—Roman Catholic and Greek—may be referred to, but only incidentally, as the Federated Missions have to do only with the Protestant bodies; in fact not with *all* of *them*—and the Christian Movement naturally does not go far beyond that somewhat circumscribed field.

The first Protestant missionaries came to Japan in 1859. After thirteen years of work in the limited number of places in which they were permitted to reside, the first Japanese church, the *Kaigan* or *Strand Church*, was organized in Yokohama in 1872.

Among the missionaries particularly interested in this new church were two, David Thompson and James Ballagh, who advocated the establishment in Japan of a church ecclesiastically independent of the churches from

which the missionaries had come. Denominationalism, however, was too strong for them, and all the leading "varieties" of polity and theology were brought in. These two men lived to see nearly half a century of mission work, and the organization of hundreds of churches of the different sects. One wonders what the history of missions in Japan would have been had the advocacy of these young missionaries prevailed. There are some people who believe that it would have been far different and more satisfactory than under the method followed. Fortunately there have been several group unions, which have considerably reduced the number of separate organizations. Five churches of the Presbyterian type are united in the Church of Christ in Japan (*Nihon Kirisuto Kyokwai*), four Anglican churches in the Japanese Anglican Church (*Nippon Sei Ko Kwai*), three Methodist churches in the Japan Methodist Church, while the work of the American Board is seen in the one Congregational (*Kumiai*) Church. To reduce thirteen organizations to four is to go some distance toward union, and the successful working of these union ventures suggests the practicability of further movement in the same direction. As to that, however, it may be said that there are no visible signs of any further union.

In 1913, at the *National Conference*
Denominationalism of Christian Workers, held under the presidency of Dr. Mott, it was officially declared that "the tendency of Japanese Christianity is in the direction of several independent churches developed along the lines of the Christian communions of the Western countries." To all appearances this statement holds equally good today. By precept and example the missionaries from the West taught the Japanese the value of denominationalism. They accepted the teaching in good faith, and are not likely soon to forget it or put it aside. One of the leaders in the Japanese church, when asked a few years ago what the prospects were for further union, replied that there was no indication of any movement in that direction, adding

that if the foreign Missions in Japan were to unite, such action would be likely to have great influence with the Japanese church. This, in a quite unobjectionable manner, puts the responsibility for our "unhappy divisions" in Japan where it belongs, on the missionaries and the churches which sent them.

That there is some uneasiness on the part of the missionary body because of our divisions, would seem to be indicated by the annual meetings at Karuizawa on "Faith and Order," and by the action of the Central Japan Missionary Association in setting apart half a day to allow the representatives of *ten* denominations to set forth the reasons "for the faith that is in them" that they have each a special mission in the world. No practical results seem to have followed these conferences, though there was in them much good-will, mutual tolerance and respect. Of the Osaka Conference of 1919 the official records merely say: "At 4 o'clock, after an inspiring and helpful day, the meeting adjourned."

One of the members of that conference was not content to let the matter rest there. In the same number of the organ of the Missions as that in which the official minutes appear, he writes: "It was truly encouraging to see the fundamental *agreement* of all, although they represented what we usually think of as very wide divergences. With the exception of one or two claims and one or two points of government, it was practically impossible to distinguish anything worth causing a division among them all. Any hearer would have said, as some of us did say, 'Why, I could belong to *any* of those churches.'" "A few days later," he proceeds, "I visited a small city of 70,000 souls not far from the scene of this harmonious unity, and found there eight different Missions at work, six or seven of which were crowded together in the same central ward. Being only an average mortal, I cannot help raising the question, 'Could not Jesus manage to save that community by means of one or two of those

Missions, and so release a half-dozen of them for the salvation of communities at present neglected from lack of men or means?"

Our "troubler of Israel" is ready to admit that under certain circumstances the luxury of denominationalism may legitimately be enjoyed, "but in a community just hearing the fundamentals of the Gospel, who is there to demand these fine distinctions? There is *not* a demand for denominations on the foreign field, and most of the Missions are actually preaching almost the *same message*.....So long as there are not enough workers or funds to go around among neglected communities, it is bad economy, bad judgment and a bad example to the new native church, to push denominationalism and duplicate, if not rival, efforts in the same community." One final shot: "The lesson of the divided and the united command in the Allied armies should be enough to shame the churches in their missionary campaign into a true economy of forces."

Has the critic forgotten that it was said long ago: "the children of this world are wiser in their generation than the children of light"? The Allied command was changed from a divided to a united one because the leaders realized they were threatened with defeat. Is victory so assured to the missions and churches in Japan that it is a matter of indifference whether we closely co-ordinate our plans for the country's evangelization—by organic union or otherwise is not so important—or whether we go on in the happy-go-lucky way we have been doing for the last fifty years, and, as one of the great nations of the world is said to habitually do, expect to "muddle through somehow"? I leave the question for people interested in missions here and elsewhere to consider.

The organized churches have increased from the one *Kaigan* Church in Yokohama in 1872 to some 1200 at the present time, and the membership from a mere handful in that year, to some 135,000. Statistics must, of

course, be accepted with reserve. The table just quoted from gives the membership of the Greek (Russian) Church in Japan as over 36,000; but Bishop Sergie the head of that Church, is quoted quite recently as saying that he estimates the number at not more than 20,000. The names on the rolls of the Protestant churches number 135,000. The actual available membership is probably considerably less. In a denomination which has been putting over a big financial drive a leading layman estimated that there were in the communion 16,000 members. Of these, 8,000 might be regarded as "resident," that is "accessible," members, and of these again 4,000 might be looked upon as possible subscribers. This estimate was repeated in committees and conferences, and its correctness was not questioned. The "active" membership of the churches will therefore be, in Japan as elsewhere, considerably less than is indicated by the church rolls.

Of the 135,000 some three-fourths, or about 100,000, belong to what **Analysis of the Japanese Christians** might be called "The Big Four"—Presbyterian, Congregational, Methodist and Anglican—in the order named. The figures given are, approximately, as follows: Presbyterian (*Nihon Kirisuto*) 33,000; Congregational (*Kumiai*) 25,000; Methodist 22,000; Anglican (*Sei Ko Kwai*) 20,000. The remaining 35,000 belong to some 20 other organizations, including the Salvation Army, with 9,000, the Baptist churches with 5,000, and on down to those who number their membership by hundreds or tens.*

If one confines his attention to the **The Growing Population of Japan** increase of organized churches from one to twelve hundred in these fifty years, and of the membership from a few scores to a hundred and thirty-five thousand, he may be inclined to feel that the extension of the Kingdom in Japan has been quite satisfactory. There

* These statistics are taken from the 1920 issue of the Christian Movement.

is considerable justification for such a feeling, but it ought to be remembered at the same time that, while a church of over a hundred thousand has been gathered out of the nation, that nation itself has increased by over twenty millions, and that only one Japanese in 250 is today a member of a Christian church, and it is very pertinent to ask ourselves when and under what conditions the church is going to be able to overtake its work, and whether present methods followed by both missions and churches are those most likely to bring about the desired result.

As to the people who go to make
Classes reached up the membership of the Japanese Church, let Dr. Motoda, the leading figure in the Anglican Church in Japan, speak. At the Annual Meeting of the Japan Continuation Committee held in the autumn of 1919, he said: "The Christian religion in Japan is at present being preached to and believed in by only a part of middle class society, and has not yet reached any other circles higher or lower." This is in general, no doubt, the truth of the matter. There are some in the more favoured classes to be found in the churches, as there are some farmers and artisans and labourers. But the classes which most readily received the Word at the beginning are the ones that continue to receive it. Those who braved danger to hear the Gospel from the early missionaries were the youth who were eager for the new learning from abroad. The officials despised the Christian religion: the lower orders feared it. As in the early days, so now, students, teachers and professional men have a large place in the church. Slowly the influence is extending upwards and downwards, but there is need of much faith and patience and zeal and prayer before peers and plowmen are equally represented in her membership.

As among the missions, so among
Federation the churches, there is an organization, "The Federation of Christian Churches," where they meet on common ground for the con-

sideration of matters of common interest. Of the eighteen denominations recognized in the Japanese Church Year Book, ten are members of this Federation—the Presbyterian, Congregational, Methodist and Baptist churches being the largest bodies, and the total membership represented being perhaps 90,000—while eight are without, including the Anglican, Lutheran and Free Methodist Churches. The Church Federation, like the Conference of Federated Missions, has a simple constitution, one of the chief provisions of which is that the Federation shall not interfere with the doctrinal standards or polity of any of the federated churches. Some idea of the work of the Federation may be gathered from the brief report of the annual meeting given in the last published Japanese Church Year Book. The main items in the minutes are as follows:

“Dr. Kozaki (Congregational) was chosen President, and Bishop Hiraiwa (Methodist) and Mr. Hoshino (Presbyterian), Vice-Presidents.”

“Addresses were delivered by Professor Abe on ‘The Labour Question,’ and by Professor Yoshino on ‘Universal Suffrage.’ The question was raised of the difficulty arising from the fact that there was more than one form of the Lord’s Prayer in use (How like ourselves!) and asking that steps be taken to have one form generally adopted. The matter was referred to the Executive to consider and report. Dr. Ibuka made a statement in regard to the Christian University question. Interest in this question had died down for a time, but lately it had somewhat revived.

“Mr. Ishizaka, who had been appointed to visit Korea to make investigations (as to the treatment of Korean Christians), reported that he had spent three weeks on his mission, and recounted his experiences in connection therewith. A collection for the distressed Korean Christians was ordered.” (This netted ¥4,270.49).

There is nothing of a particularly constructive nature about the work of the Federation as above reported.

But the same sort of criticism is made of the Federated Missions Conference. Writing of the Conference of 1920 one who was present says: "No deep emotions were stirred: few, if any, new ideas communicated: and no clear vision presented to us. We touched no heights, we fathomed no depths. It seemed to some of us that the dominant note of the Conference was one of self-complacency and self-sufficiency."

This criticism seems too sweeping, **Dr. Kelman's Work** certainly so if the critic includes the devotional periods of the Conference, led by Dr. Kelman, when heights *were* scaled and depths sounded; but it may well be true that if the two federations were adequately seized with the tremendousness of the "unfinished task" of the church in this country, the annual gatherings might be more satisfying to the critic and many others, both in their spirit and in their output.

The figures given for church membership do not represent the full strength of Christianity in Japan. There is a constituency outside of this, which is distinctly favourable to Christianity, and which in varying degrees is possessed of the Christian spirit. In the statistical tables of the last "Christian Movement" there is a column for the "Total Christian Constituency." Only two of the four largest communions has filled the table in at this point, and these two apparently obtained their results by quite different processes. We have as a consequence the total Christian constituency set down at 104,000, or, only 80% of the church membership. Had the statistician followed the advice of a great man, gathering what facts he could, and filling in the gaps with his imagination, we should have gotten nearer the truth. As a matter of fact, the constituency outside the church membership is much larger than that membership itself. Where do we find it?

1. *In the Sunday School*:—Along **The Sunday School** side of the 135,000 church members, we have 165,000 Sunday school scholars.

Perhaps 30,000 of the latter are also counted in the former. This is a guess. But certain it is, and a fact of much significance, that the great bulk of the children in the Sunday schools are from non-Christian homes. A little time ago the writer was in a Sunday school of over 200 children, probably not a dozen of whom were from Christian homes. Christian workers tell us that the majority of Christians in this country, when questioned as to where they first came under Christian influence, will reply that it was in the Sunday school. Here, then, we have a constituency numerically equal to the church, being prepared for future church membership, and in the process carrying Christian influence into a community perhaps five times as great as itself—the non-Christian homes all over the land.

2. *Non-Christian Attendants*:—Next, perhaps, should be placed the non-Christians in more or less regular attendance at the church services. There must be a very considerable number of these—people who have become interested in the message the church has to give, and who are prepared to go some distance in allying themselves with Christianity, but who are not yet prepared to go the whole way of confessing their faith before men and uniting with the church.

3. *Bible Class Movement*:—Then there are the attendants at the numerous Bible classes held wherever the missionary lives. The instruction is largely in English, but even so, many come to know and value the Christian teaching received in these classes.

4. *Y. M. C. A. and Y. W. C. A.*:—These two organizations, with a membership of some 20,000, attract the young people in increasing numbers, and set before them lofty Christian ideals.

5. *Christian Schools*:—The Christian schools, though their yield of Christian workers, ministerial and lay, is disappointingly small, are doing a great work in instilling Christian truth and spirit into the minds of the 30,000 children and youth under their care in the 300 institutions, from kindergarten to university, carried on by the missions and churches in all parts of the country.

6. *Institutional Work*.:—Hostels for students of government schools—some forty all told—orphanages, social settlements, a few hospitals, and various other institutions are assisting in increasing the number of those who believe in Christianity “for its works sake.”

7. *A Wider Community*.:—There are many indications that an increasing number of men in public life and business, look upon Christianity as the best religious and ethical system that has appeared among men, and desire that it may continue to gain ground in Japan. Two or three recent examples may not be out of place here.

At a dinner given by the Committee
The Christian Spirit of the National Evangelistic Campaign
Appreciated a few years ago, to which a number of prominent non-Christians were invited, one of the leading financiers of Japan in an after-dinner speech said in effect: “I am not a Christian. I am a Confucianist. But when I was a boy I read some English books, and through them came to know the Christian spirit, and I have always had great respect for it. I am now too old to change my faith, but I say to you religious teachers; win the children; teach them your religion in their impressionable years, and they will believe and follow it.”

At a dinner of the Continuation Committee in the autumn of 1919 Mr. Tokonami, Minister of Home Affairs, was the guest of honor, and, though not a Christian, spoke in the highest terms of Christian work in Japan, wished the Christians success in their further efforts, and asked for their co-operation with the government in various ways.

The outstanding example in this
Patrons' Association connection is the formation of the
of the World S. S. Convention Patrons' Association of the World
 Sunday School Convention, and the
 really splendid way in which, in spite of the loss by fire of the convention hall, they carried their work through to a successful conclusion, paying all the heavy expenses involved, and closing their accounts with a

surplus of 50,000 *yen*, 30,000 *yen* of which they gave to the Japan Sunday School Association for its work, and 20,000 *yen* of which they put by to provide for the Japanese delegation to be sent to the next World Sunday School Convention. These men may have been thinking more or less of the standing of their country in the eyes of the world, but one who attended various meetings where they discussed the affairs of the Convention, could not fail to be impressed with the feeling that they believed they were supporting what was in itself a laudable object—the training of the youth in the principles of the Christian religion.

In a book on missions in Japan occurs the following passage: "The
Growth of Pro-Christian Attitude great persecution, however, came in 1614, when Ieyasu, believing he had discovered a plot of the Christians to overthrow his power, sent all religious teachers, both native and foreign, out of the country, and ordered all converts to recant. Torture and death followed them everywhere, and it is estimated that over 200,000, clergy and lay, perished for their faith in this persecution." It is interesting to read this, and remember that Ieyasu's successors, down to the time when Commodore Perry came, continued to persecute the hated sect of Christians, and put rewards on their heads: and then recall the visit of their lineal descendant, Prince Tokugawa, President of the House of Peers, to the Sunday School Convention, and his address of welcome to that body. Such incidents as the above, many more of which could be cited, indicate that the anti-Christian attitude of former days on the part of leading public men in Japan has given place to a pro-Christian attitude, and that we may at least reckon them as in the outer circle of the constituency of the Christian church. "He that is not against us is for us."

The above list may not be complete,
Wide Influence of Christianity but it indicates that the Christian "atmosphere" extends far beyond the limits of church membership, and it

seems credible, as has been said by some one, that the constituency which accepts Christianity as the truth, and which more or less fully adopts the Christian standard in its daily living, is probably not less than a million. Certainly not, one might safely say, if to the membership and constituency of the Protestant churches we add those of the Roman Catholic church with its 75,000 members, and the Greek, with its 20,000 or more.

Three of the four largest churches in Japan are entirely autonomous, the Presbyterian, the Congregational and the Japan Methodist, and these three comprise about 60% of the whole Protestant body. In other churches, also, there is a large degree of autonomy. Any one who knows Japan and appreciates the ability and the spirit of the people recognizes the inevitableness of the situation, and in general rejoices that it is as it is. The Jews of our Lord's time boasted that they had never been in subjection to any one. It was a false boast. In the mouth of a Japanese it would be true. It is impossible that in business, education or religion this people would be content to be in leading-strings to anyone for any great length of time.

In the Church, as in the school, in the counting-house, in the hospital, on the iron way, in the ranks and on the waters, they have shown capacity to rule and manage, as well as men of any other race. To all appearance the Divine Word is as safe in the hands of the Japanese Church as it is anywhere in the world. In their appreciation of the spirit of Christianity they seem no whit behind the nations which have enjoyed its influence for generations. For spiritual quality the writer places a series of sunrise prayer-meetings in the Baptist Tabernacle in Tokyo, in connection with the National Evangelistic Campaign, and a meeting at Kamakura, when the Methodists were launching their financial and spiritual campaign, among the very best he has ever attended anywhere. The Ark of the Lord is safe in the care of the Japanese Church.

Autonomy and Self-Support

Japanese Membership Efficient and Spiritual

Self-Support As to self-support, the two largest Protestant Churches, the Presbyterian and Congregational, are entirely self-supporting, while the Japan Methodist Church provides two-thirds of its total maintenance budget, the other one-third being provided by the three churches in the United States and Canada. That the last named could, if necessary, become financially independent at once, is abundantly shown by the financial drive lately undertaken, when the membership subscribed annually for the next three years an amount equal to nearly twice the regular maintenance budget for that period. The Anglican church raises some 80,000 *yen* a year, which must be a very considerable share of its maintenance expenses.

Japanese Evangelistic Work Under the Missions There are, of course, very considerable sums expended for evangelistic work directly by the Missions, and in the administration of which the organized churches have little or nothing to do. Then there are large sums provided by the Boards at home for the Mission educational institutions. It will probably be long before the Japanese Church will be in a position to take over the responsibility for this advanced evangelistic work and for the carrying on of the schools. But for the work of the organized church the Japanese Christians could today accept large responsibility, and that part of the work would not suffer irretrievably—probably not very largely—even if all Mission support should for any reason be withdrawn. For facts showing both the ability and the liberality of Japanese Christians, which have become known to many of late, indicate that laymen of means have come to regard this work of extending the Kingdom as their responsibility, and are prepared to support it to the extent of the need and of their ability to help. I happen to know of a certain layman who gave ¥10,000 towards the Methodist Connexional Funds Campaign, who had already given the same or a larger amount to the building fund of the local church, also several thousand *yen* during the

past three years to supplement the salaries of the preachers of his denomination, and who has promised a thousand *yen* a year for a period of years to insure the success of a department in the denominational organ devoted to the deepening of the spiritual life of the membership of the church. I have also heard of a body of laymen in a certain church in the capital who have put themselves behind a big social service enterprise to the extent of 150,000 *yen*. These are indications of the spirit of Christian liberality which is abroad in the Japanese Church today, and of which we shall assuredly see many more examples as their responsibility for the evangelization of the nation is realized more and more clearly by the laity of the churches.

That the churches not only are interested in becoming financially independent, but are already assuming large responsibility for the "regions beyond" is shown in the organization and work of their Missionary societies. One example must suffice. In 1894 the Board of Missions of the *Nihon Kirisuto Kyokwai* (Presbyterian) was organized, with an income for that year of 207 *yen*. In 1919 its income was 23,631 *yen*. During the 25 years the total income was 237,594 *yen*. In addition to work in Japan proper, it has sent its messengers to the Japanese settlements in Formosa, Korea, Manchuria and even as far as Singapore.

Persuasive public speaking, as that of the preacher and the politician, is said to be a new art in Japan, introduced within the memory of men now living, by that great man and scholar, Fukuzawa, founder of the Keio University in the city of Tokyo. There was public speaking of a kind before that as practiced by the priest and the story-teller, but it was different.

Be this as it may, the ministry in Japan to-day is worthy of all esteem, for its persuasive preaching as for other things. Uemura, Kozaki and Miyagawa as pastors; Ebina and Hiraiwa as public speakers; Niishima, Honda (both gone to their reward) and Motoda as Christian

educators; Yamamuro, Kanamori and Kimura as evangelists, take rank with the best of all lands, and uphold the high traditions of the Christian church of the ages.

When one has spent half a lifetime in Japan it is perhaps difficult to make an unprejudiced and dependable comparison between the preaching he has heard here, and that which he used to hear in his youth. The writer is of the opinion, however, that in point of technique the average sermon he has heard in Japan is superior to the average sermon he used to hear at home. Whether there is on the average the same note of conviction he questions, though individual preachers leave nothing to be desired in this respect. A leading Scotch scholar speaks of the danger of overdoing theological training and turning the *prophet* into a mere *rabbi*. If there is danger of that in lands where Christian influence has come as a heritage, much more so in the mission field, where there is such a temptation to "lay hands" on men "suddenly," putting them into a theological school for training almost before they have mastered the rudiments of Christian faith and living. It would not be strange if much "dry-as-dust" preaching should result after their four or five years' grind, when they find themselves installed as pastors of churches, and have to stand in the pulpit week after week and deliver religious discourses. Small wonder if they should fall back on the material which was their daily portion while at school, and be too highly technical and too little natural in their approach to the people.

That this judgment is not altogether astray would seem to be indicated by the rather insistent demand of a number of evangelistic missionaries for training of a less technical and more practical kind than that generally given at our theological seminaries, in order that men might be better fitted than they seem to be at present for work in the great untouched, or slightly touched, rural districts.

On the other hand, there is a demand for men who have had a university training, to take the churches in the larger cities and towns, in order that they may be able to attract university men. In view of this very real need—for there are not many graduates of Japanese universities in the ministry, though quite a number from foreign universities—it seems a great pity that the plan for a Union Christian University in Japan has been abandoned, even temporarily.

As in the home lands, so in Japan, **Candidates for the Ministry Needed** there is a great lack of candidates for the Christian ministry. The temptation to young men to go into business instead of into the ministry has, during recent years, and especially during the prosperous years of the War, been very great. Now that the prizes in business are growing fewer, young men may not unlikely turn their thoughts to the ministry and other professions. The situation as it was a year or so ago—and it is not particularly different now—is set forth by Dr. Hiraiwa, retired Bishop of the Japan Methodist Church, who is one of the leaders of the Christian forces, and speaks out of an experience of forty years in the ministry. Under the headings—1. The Support of Christian Workers 2. Their Training 3. How to Find Them, he gives us his views.

As to the support provided, it is **Inadequate Support of the Ministry** quite inadequate. A coolie can earn 60 to 90 *yen* a month and a street car conductor about the same, while a graduate from a Theological Seminary, after years of preparation, begins on a salary of 30 or 35 *yen*, and even after many years of service cannot expect more than 80 or 100 *yen* a month for himself and his family. Allowances should be increased so that a man could start with a minimum of 50 *yen* a month, and in due time reach a maximum of 150 *yen*. Unless something is done, it may well be, as a friend of his said, that the only men who will offer for the ministry will be those who are prepared to lead a celibate life, or the sons of

well-to-do families who would be independent of the salary paid by the churches.

Since Dr. Hiraiwa wrote this paper **Standard of Salaries** there have been some increases in salaries in his own and other denominations. It should also be remarked that there is no general agreement as to the salaries that should be paid by the Missions to the Japanese workers in their service, the amounts differing as widely as 35 and 60 *yen* for men just out of the seminaries, and increasing to 60 in some Missions as the maximum, and to 105 in others. There seems as little possibility of the Missions on the field agreeing on the salaries of their workers, as there is of the home Boards agreeing on the proper salary for their missionaries on the foreign field.

In regard to the *Training* of ministers, **The Training of the Ministry** Dr. Hiraiwa says: 1. The Bible and Pastoral Theology should be given more prominence. 2. Practical rather than technical training by "wide-awake, live teachers." 3. Carefully selected faculties. "The teachers should be guides and inspirers of the young men, and no person who has had a history of failure in the ministry should be allowed to occupy a chair." 4. Establishment of a Union Seminary, which would not only be financially advantageous, but would insure a faculty of such quality that young men of the desired type would be attracted to its halls.

In regard to *Finding the Men*, Dr. Hiraiwa emphasizes the fact that God uses men to call men, as he did in apostolic days, and that only men who themselves feel the need of the people and the burden of souls can successfully lead others to consecrate their lives to the work of the ministry.

The one proposal in Dr. Hiraiwa's **Union Seminary** paper that will fall on deaf ears is that concerning a Union Seminary. In the interests of Denominationalism the present 30 Theological and Bible Schools will be continued, although the work could no doubt, as Dr. Hiraiwa contends, be done

more effectively in one, or at most a few, better equipped, better manned and better patronized institutions.

There is not only a scarcity in candidates for the ministry. There is also a like scarcity of women workers—Bible women, kindergarten teachers and teachers in Christian schools. The provision for training such teachers and helpers has apparently been less adequate than for men for the ministry. That, at any rate, seems to be the view of the Methodist Episcopal Church, South, which is about to expend 300,000 *yen* in putting up a first class Training School for kindergarten teachers and Bible women in the city of Osaka, combining in this institution the schools for these purposes formerly carried on in Hiroshima and Kobe.

In the "Japan Evangelist" of April, 1920, the following statement appeared:
A Better Way? "There has been sent home recently with the endorsement of the Executive of the Federated Missions, an appeal to the Inter-Church World Movement for the sum of \$850,000 for the conduct of a nation-wide and thorough Newspaper Evangelism Campaign during a period of five years, by which it is hoped to place within the reach of the Japanese people through the secular press an adequate knowledge of the Christian faith in Christ."

Later it was learned that neither this nor any other of the interdenominational schemes that had looked to the Inter-Church Movement for the funds necessary to finance them, were likely to receive any help from that source. The committee on Newspaper Evangelism thereupon turned to the Missions, and asked that they provide approximately \$100,000 a year for the campaign. Present indications are that the Missions will provide only a fraction of the amount asked for. For while it is true that many individuals believe that much good can be done by publishing Christian articles, free or paid for, in the secular press, the Missions as a whole have not yet been educated up to the point where they are either ready to support the new movement at the

expense of work already established, or urge the home Boards to make largely increased grants for the same. If, however, it is true, as is frequently asserted, that 80 *per cent* of the people of Japan have not so much as heard the Gospel, although missionaries and churches have been here for 60 years, and if it might be reasonably hoped that through Newspaper Evangelism "an adequate knowledge of the Christian faith in Christ" might be placed within reach of the whole nation through the secular press in five years, it would seem highly desirable that some means should be found for providing the necessary funds.

A similar movement in China is being undertaken by the Christian Literature Society. In the report of this organization issued in September last it is stated that during the previous nine months "articles had appeared in one hundred and eighty-five issues of secular daily papers." It would seem that the secular press in China publishes these articles free of cost. One wonders whether if Newspaper Evangelism in Japan were made a department of the Christian Literature Society here, the work might not be done both more effectively and more economically than in any other way.

There is some criticism of the proposal to begin the campaign in Kyushu, where the papers have necessarily a very limited circulation, rather than in Tokyo, whose papers go to all parts of the empire. Some years ago, in connection with the National Evangelistic Campaign, the Tokyo dailies were utilized for purposes of Christian propaganda, with very satisfactory results, and not a few people feel that Tokyo is the obvious place to begin this larger effort.

In regard to the Sunday School Convention it may be said that the general sentiment in the churches and missions seems to be that it has been a great inspiration and incentive to the evangelistic work. It has given Christianity a more solid position with the people generally, and it has led the preachers to present their case for the acceptance of Christianity with greater confidence.

The influence of the Convention on Sunday School and Church music is likely to be very great. Without doubt the Convention was the greatest single event in the church life of 1920.

Are missionary reinforcements still needed in Japan, and will they be welcomed by the Japanese Church? Undoubtedly. I belong to a Mission which has ten evangelistic missionaries. Plans are on foot to double the force, and these plans are approved by the Japanese Church from the Bishop down. A few missionaries will continue to be called for by our Christian educational institutions, a few more, probably, who are experts in city mission work, but the call is mostly for men (and women) for the great unevangelized country districts, which there does not seem to be any prospect that the churches can attempt to evangelize for another generation. Tactful, consecrated men and women, who are willing to leave the role of leadership with the Japanese, where it belongs, and to supplement the work of the churches by doing country pioneer work—there is room for many such still. In that place, if there is true leadership in them, it will not fail of recognition.

CHAPTER XVI

THE JAPANESE RESPONSE TO THE CHRISTIAN APPEAL

SAMUEL JOHN UMBREIT

The Japanese to whom the Christian message does not appeal cannot be called unreasonable or irreligious, as there are many strong arguments in favor of their position. The first impact of European life upon the Japanese in the sixteenth century did not set the Christian religion in a very favorable light. In the middle of the nineteenth century western civilization again knocked at the doors of the Island Empire under frowning guns from decks cleared for action, to make the impression that if the doors could not be opened by moral suasion, force would be employed. Moreover Kipling's delineation of western life in the ports "East of the Suez" after the gates were unlocked was also true of Japan in the earlier years. Rev. J. H. Ballagh, who reached Japan in 1861, wrote in his "Reminiscences of the Early Days," "Yokohama was in those days a much watched and guarded concession. A short distance along the present Bund were a few houses. It this community were thirteen saloons, run by a single Jew, and a licensed quarter for foreigners.

Though there are stains on the escutcheon of Christian civilization, these do not detain the discerning open-minded Japanese from giving to the Christian appeal a respectful hearing. The late Meiji Emperor said: "Knowledge from all parts of the world shall be made use of, for the rendering of the state strong and secure."

Before the introduction of western educational methods, the "*Terakoya*" – the little red school house of Japan – flourished. In these children from ten to sixteen years were taught, by priests and professional teachers, the common branches of knowledge. How rapidly the country accepted western educational standards is known to all, and therefore needs only to be mentioned.

From 1859 to 1872 only ten Japanese were baptized, but the work had begun, and according to the latest statistics there are now in Japan proper 135,537 Protestant Christians and some 112,601 Catholics: besides Christianity has become one of the great religions of the country. In the Christian Movement of 1909, page 141 we read, "It would now be hard to find a village where there are not persons who know something about Christianity."

The moral reforms inaugurated by the Christian church in Japan, though led by Christians are heartily endorsed by non-Christians, who not infrequently make large contributions and in other ways give substantial support. The great temperance movement started by the Hon. Taro Ando and his Christian friends, more than 35 years ago, includes at present more non-Christians than church people, although its principles have not changed to accommodate the non-Christian wing of the movement.

Mr. Ando's Christian life has not been lived in a corner; he is a man of affairs with great political and moral influence. When Consul-General from Japan to the Hawaiian Islands, he was baptized in Honolulu on the second Sunday in July, 1888, in the old Central Congregational Church. As the highest Japanese official in the islands he had many working under him who were grossly addicted to *saké* drinking. Mr. Ando's faithful wife exhorted her husband again and again to give up *saké* for the sake of his employees and the country he represented. At last he yielded to her gentle persuasion and became a teetotaler. When, however, a cabinet

minister from the home government sent him two casks of *saké* as a consolation for being in "exile" as a government official, Mr. Ando said to his wife: "We will finish just these two casks, since it is a gift from a high official, and then we will quit *saké* forever." But his wife would not consent and while her husband was absent poured the stuff into a nearby field. When her spouse returned, though angry, he could not help but admire her courage, and determined never to touch *the brew* again, and the man who sent the *saké*, learning how it was used and that they were a Christian family, entrusted his children to them for their education.

There had been some temperance work done in Japan before Mr. Ando's return, but not until he appeared on his native soil again was the present temperance organization started of which he became the first president, and continues in that office to this day. He served his government in many capacities, and is at present on the retired list of government officials. Besides being a real temperance apostle he is also an active member of the church, having built the Ando Taro Memorial Church with his own funds, a self-supporting growing congregation. The "Jiji," a Japanese newspaper says: "Those who participated in the inauguration of the temperance movement were almost all Christians. Three or four years ago a broader section of the people became interested in the dry movement and the first non-Christian anti-alcohol campaign was launched in Osaka—"The National Prohibition Association."

The movement for social purity and the single standard of morality for both sexes was initiated by Christians, who soon enlisted the sympathy and active co-operation of right-minded non-Christians. The energetic anti-prostitution fight of Osaka, though lead by Christians, had the active support of two of the largest daily papers in the Empire, and many leading non-Christian men of affairs, by their many trips to the Capital and their persistent

attacks on the prefectural authorities, gave publicity to the problem throughout the country.

In these reform movements figures **Hon. Sho Nemoto** another prominent Christian statesman, the Hon. Sho Nemoto, member of the House of Representatives, who is at present the Nestor of the House, having been so often re-elected by a non-Christian constituency that he actually is now the oldest member in that august body. Mr. Nemoto is a graduate of the University of Vermont, was converted and baptized in America, and returned a very strong Christian. Having a great desire to serve his native land he sought and gained the good-will and high esteem of the people of Ibaraki prefecture, and was elected by them as their representative in the Imperial Diet. He never believed in putting his light under a bushel, but upon a candlestick, and so for many years he proposed legislation against liquor and tobacco, which at first was received with derision, but at last with respect, and his persistently proposed bill, though still frowned upon by the Upper House, may yet be written into the statutes of the land. He is an active member of the Taro Ando Memorial Church and takes part in every movement that makes for social betterment.

The Rev. J. Fort Newton of New York said in a sermon: "The early Christians won by the apostolic preachers were almost entirely of the lower middle classes, as are nearly all of the first converts on our mission fields." Japan is quite an exception to this general statement, for in this country according to replies received from nearly all of the larger churches, as well as from denominations not so strong numerically. Christianity appeals to all classes from the humblest workers to "members of Caesar's household." It is almost impossible to unearth all professing Christians in higher political circles, as the religious coloring of some does not break forth until friends make preparations for their funerals, yet there is sufficient evidence to say that at least twenty-two members of the Imperial Diet

are Christians and members in good standing in the various churches.

Among them the most outstanding witness for Christ is the Hon. Soroku Ebara, member of the House of Peers, for many years president of the Azabu Middle School, president of the Tokyo Y. M. C. A., and chairman of the National Sunday School Association of Japan. Mr. Ebara, when still a young man in Numazu, heard a sermon on "The Pure Heart," which gripped his soul. He began the study of Christ's gospel, was soon converted and became a member of the Methodist Church, and has been a tower of strength for the Christian cause ever since.

Other Prominent Christians Mr. G. Katsuta, also a member of the Upper House, became a Christian while studying in the Aoyama Gakuin, was baptized by the late Bishop Honda and continues as a member of the Methodist Church. He expressed his appreciation of Christian education by the princely gift of ¥300,000 for the erection of a college hall on the campus of his *alma mater*. Viscount Choshoku Okabe, a member of the Bancho Congregational church, Tokyo, is a graduate of Yale University, a privy councilor, a member of the House of Peers, was at one time the feudal lord of Kishiwada and later Minister of Justice. Mr. Seichi Koike, also a member of the Upper House, is another prominent Christian of the Bancho Congregational church. Mr. Ichiro Tokutomi, editor of the *Kokumin*, one of the great dailies of Japan, a member of the House of Peers, is also a believer in Christianity and a baptized Christian.

Members of the House of Representatives Mr. Saburo Shimada, a member of the House of Representatives and for some time Speaker of the House, is a Christian and a staunch supporter of the Salvation Army from the beginning of its work. He is frequently seen on the Christian platform and interests himself in every movement for social reform. Hon. Motokichi Takahashi, who recently died in Cali-

fornia where he had gone to study the immigration question, graduated from Princeton University twelve years ago, was an elder in the Fujimicho Presbyterian church, a real praying Christian and a devout believer in Biblical Christianity. Mr. Ijima, member of the Lower House, expressed his loyalty to Christ by giving ¥5,000.00 to the Methodist Centenary fund. The remaining Christians in the Diet as far as known are: Messrs. K. Oşada, member of the Nara church, Niro Koike, member of the Hokkaido Baptist church, Tagawa, Nagai, Uzawa, H. Saito, U. Saito, Hoshijima, Matsushima, Seki, Miura, Kodama, Matsuyama and Oshikawa.

Baron Chinda, Ambassador of his country to the Court of St. James and to Washington respectively, and at present a member of the Privy Council of the Imperial government, was an ardent evangelist in his younger days, leading many to decide for Christ, and is at present a member of the Hirosaki Methodist church. Dr. I. Nitobe of the Friends' Church, a prominent Christian author, is at present Under Secretary-General of the League of Nations. He was exchange lecturer from Japan to the United States, and for some years president of the First Government College of Tokyo. In September of the year 1920 he delivered a series of lectures of world interest in the University of Brussels, on the subject, "What the League of Nations has done and is doing." Mr. S. Sakenobe, a member of the Fujimicho church, is Consul-General to Calcutta, India, and Mr. T. Fujita, member of the Ando Taro Memorial Church, was for some years in the consular service, and for a time Consul-General to Brazil.

The first Speaker of the House of Representatives, the late Mr. Nakajima, was a Christian and the late Mr. Kataoka, for many years Speaker of the Lower House, never failed at prayer meeting, and when mounting the speaker's rostrum always spent a few moments in silent prayer. Mr. N. Watanabe, member of the Presbyterian church, is Chief Justice of the Court of Appeals in Korea, enjoys the esteem of the Koreans,

and is highly respected by the Japanese and foreigners in the peninsula. Mr. T. Fugenji, prominent member of the Kudan Methodist church and member of their recent General Conference, is judge of the Court of Appeals in Tokyo, and Mr. J. Saito, member of the Congregational church, is Chief Justice of the Court of Appeals of Osaka.

Not a few military men occupy positions in the front ranks of the "Christian movement in Japan." General

Prominent Military Men

Nobusuke Hibiki, now retired, is a member of the Ichigaya Presbyterian-Reformed church and has been a prominent figure in Y. M. C. A. work ever since the Russian-Japanese war. As a young man in the military academy he was under French instructors, who influenced him strongly toward an appreciation of things Western. He became an admirer of foreigners and interested himself especially in the education of Japanese women, very much neglected in those early days. He sent his younger sister to the Hiroshima girls' school to be under the tutorship of lady missionaries, and thus by precept and example blazed the way for other ambitious girls toward emancipation from ignorance and social inequality. At the age of 35 he was soundly converted and baptized and became a member of the church, and contrary to the habit of many others, he attended church regularly, often appearing in his soldier's uniform. Since he is a man with a will of his own, and because of his kindness to younger officers, he was rapidly promoted. During the Boxer troubles he was stationed in Tientsin, China, where he had opportunity to associate with officers of many countries, which broadened his outlook. In the Japanese-Russian war he was the head of the commissary department of the entire Manchurian army, and herewith hangs a very lovely tale.

One frosty morning at the Mukden Gen. Hibiki and the railroad station a Scotch Presbyterian missionary asked him for a seat in a train loaded with soldiers, but strict

military rules prevailed and so the request had to be refused. However, when the general learned that the gentleman in question was a missionary he invited him to occupy the compartment reserved for officers with him. General Hibiki spoke only Japanese and a little French, while the Rev. Mr. Webster spoke only English and Chinese, so it was difficult to exchange opinions, but they instinctively felt they were brethren in Christ, and thus knelt down together in the train and poured out their hearts in prayer to the God over all. Some years later General Hibiki attended a Y. M. C. A. banquet in London, when toasts were given by the banqueters: among the speakers was the Rev. Mr. Webster, who related his Manchurian experience. General Hibiki had forgotten all about the incident, but when he heard it related, recalled the whole affair, ran up to the speaker, and actually embraced him. Afterward the general accompanied the missionary on a deputation tour through Scotland and England. Forty years of army life, with all its hardships and temptations, only strengthened General Hibiki's faith in the all-conquering power of the cross of Christ.

Admiral Yosaku Nakajima, an elder
Admiral Nakajima in the Ichigaya church, became a Christ-
and others ian many years ago and served his
 ruler and God faithfully. Captain E.
 Amagasa was converted and baptized on the 29th of
 November, seven years ago, and became a member of
 the Church of Christ in Japan. Through his tract
 "My Faith and Christianity," and lectures on Christ-
 ianity, he makes his contribution to the establishment of
 Christ's Kingdom in his native land. The late Col. T.
 Oshima became a Christian about six years ago. As a
 student in the anti-Christian atmosphere of a military
 and other government schools, he concluded that Christ-
 ianity did not fit into Japanese life, and began to hate
 it, as did others of his kind. However, when he saw
 the devotion and earnestness of the missionaries, his
 heart became unsettled. Their unselfishness, contrasted
 with his burning ambition, induced him to investigate

more thoroughly existing religions. He lit upon an article in a military magazine defending and explaining Christianity. He went to Mr. Kenkichi Kataoka, at that time Speaker of the House of Commons, for instruction, but not until the Lord led him through deep waters of tribulation, and after still more conversation with fellow officers in the army, who knew the way of life, did he finally come into the Christian fold. His family was violently opposed to his conversion, but in due course of time all turned to Christ for salvation and rejoiced to see the colonel on the Christian platform holding forth the words of life. The Japanese Christian soldiers said to him: "If a self-sacrificing life is foolish then Christ, Confucius, Shaka and even our great General Saigo Takamori were fools, but no sane man believes that." A Japanese official told him that, out of every 10 philanthropic works, 8 are Christian; in Kumamoto there are seven philanthropic institutions, six of which are Christian: Christianity is not only the salt of the earth and the light of the world, but the "oil of society as well."

Some of the great intellectual lights
Educationists of the country are following Him who is the Light of the world. Dr. Shosuke Sato, president of the Hakkaido Imperial University, and twice appointed exchange lecturer to the United States by his government, was baptized in his youth, educated in Japan and America, and is an outstanding Christian in the Methodist church. At two general conferences he represented his church as delegate, and serves at present on the educational board of the Methodist Church of Japan. As far as reported, at least twenty, two professors of government universities and higher schools are members of the various Christian churches of Japan, most of them graduates of American or European universities. In the medical world of Japan are found such Christians as Prof. M. Ishikawa, head of the medical department of the Kyushu University and Prof. T. Sakurane teacher in the Osaka Medical University; moreover there is scarcely a church in Japan

which does not number among its members Christian physicians.

Editors

The powerful newspaper fraternity, too, is not without its witnesses for Christ. Besides the editor of the "Kokumin," who is a member of the House of Peers, there are many who deserve honorable mention. Mr. K. Aki, an elder in the Presbyterian Church, is editor of the *Kochi Newspaper*. He was several times elected to the House of Representatives and is at present the Speaker of the Kochi prefectural assembly. A host of Christian teachers in lesser schools, and editors of smaller newspapers, are found in the churches, who honor their profession, and whose names are in the Book of Life. The names of professors in Christian schools and editors of religious periodicals have not been counted in the above summaries, though many of them are equally as prominent and successful as their co-workers in the secular world.

Some of the merchant princes and a host of men prominent in the social and philanthropic world have cast in their lot with the all-conquering Christ. One of the most outstanding is the late Baron Ichitaro Morimura. When seven years of age he lost his mother, at thirteen he was an errand boy in a small shop in Tokyo, at seventeen a great fire accompanied by an earthquake swept all his father's possessions away and left the boy penniless. Despite the handicap of poverty, he pushed to the front, and when eighty years of age, was one of the wealthiest men in the Empire. Though the *Meiji* government subsidized business firms dealing with foreign countries, Mr. Morimura refused all subsidy; and when a certain cabinet offered medals to all contributors to charity, he refused the medals although he did more philanthropic work than most of his compeers. His keen business sense led him to observe, when in America, the beautiful home life of the people and their interest in Christianity. The consistent Christian life of a young Japanese in his employ in New York opened his eyes to the value of Christianity and finally led to his con-

version. He said: "Though it is hard for a rich man to enter into the Kingdom of Heaven, I pressed in as a rich man; though it is hard to be born again when old, I was spiritually re-born when the sun of my life was dipping close to the Western horizon." He called the one great success of his life the fact that he became a Christian. He went, as time and opportunity permitted, to public places to speak the word of life, and when asked to write mementoes, according to Japanese custom, he invariably set down appropriate Bible verses. His last words to his children were; "Believe in Christ, bear his cross, live for others."

More than thirty other Christian
Christian Business Men business men, whose names and position in the commercial world are in the hands of the writer, should be mentioned, but the allotted space will not permit. Most of them are the heads of some of the largest business enterprises in the country, with a capital stock running well up into the millions. Much of the business under Christian superintendency is conducted according to Christian principles. In the recent financial drives of the various Japanese churches these forward-looking men contributed individual amounts for Christian purposes ranging from 5,000 *yen* to 20,000 *yen*. The smaller business men, the humbler government officials, and the multitude in the more common stations of life, constitute by no means an unimportant factor in the establishment of Christianity in Japan.

Some of the smaller denominations
The Smaller Denominations report physicians, dentists, school teachers and men in official life in large numbers. The Lutheran Church reports 53 members in government positions, 107 in commercial life, 47 government school teachers, 16 doctors, 2 lawyers, 1 sculptor and 12 unspecified, in other words about 25% of our Christians are men in responsible positions."

The United Brethren find that about 30% of their members are in smaller commercial life, 28% are stu-

dents, 6% are nurses and doctors, 3% are artists, 8% are government officials and soldiers, and about 25% are unclassified. The Evangelical Association numbers among its members 12 doctors, 4 bankers, 1 capitalist, 1 lawyer, some 200 farmers, a number of government officials and a large contingent of students and teachers.

The 1,496 Japanese women teaching **Japanese Women** in Sunday schools and kindergartens and engaging in direct evangelistic work, the large number teaching in public schools or devoting themselves to broken humanity in hospitals, and most of all, the humble Christian service rendered in the homes as wives and mothers speak volumes for the "Christian Appeal" to the Japanese. Among the outstanding Christian women of Japan a place must be accorded to Madame Yajima, the president of the National W. C. T. U. since its organization. She enjoyed a long career as educator of women and especially as a leader of her sex against the liquor forces and social impurity. For many years she repeatedly presented a proposal to the Imperial Diet to make ground for divorce the same for both sexes. At the age of 88 she was sent to represent the Japan W. C. T. U. at the World Convention recently held in London.

The late Madame Hirooka, a sister **Madame Hirooka** of Baron Mitsui, head of the great Mitsui House, a business woman of thirty years standing, was a devout Christian. She witnessed with a heavy heart the low social position accorded her sex and the tyranny many of her sisters endure at the hands of unscrupulous men. After repeated failure to reform some prevailing evils, she was at last brought under the pastoral care of the Rev. Miyagawa, who pointed her to the Saviour. A discourse on the Sermon on the Mount, and especially the pastor's prayer gripped her soul and convinced her that the only happy person is he who is right with God. Col. G. Yamamuro of the Salvation Army advised her to read no other book for a season but the Bible and the "Guide to Holiness." She said: "I followed his

advice, read the two books when all at once the strangest thing happened. All looked as if lighted up around me, I felt uplifted from the earth, happy tears were trickling down my cheeks, my prayer was answered at length. I was the happiest woman under the sun that day."

And what more shall be said? Time and space fail to write of the 781 Protestant ordained preachers of the gospel, some of whom like the late Rev. J. Nijima of the Congregational Church or the late Bishop Honda of the Methodist Church, refused political positions which were portals to the highest offices in the government, in order to press the claims of Christ upon their countrymen. Others like the Rev. K. Imai of the Baptist Church, who for twenty years as a Buddhist Priest occupied a prominent place in the Shingon sect, chose rather to suffer with the small band of unpopular Christian preachers than to enjoy the ease of a Buddhist monastery. The late Rev. T. Hirakawa of the Evangelical Association resigned his position in the Home Department to become a John the Baptist to his brethren. Under his ministry Col. G. Yamamuro, one of the most aggressive Christians of the Empire, was converted as a student in June, 1888, and is now the leading Japanese officer in the Salvation Army, the most popular Christian movement in the country.

Available records show that Christianity in Japan has redeemed outcasts, reformed prisoners, and saved the souls of men condemned to death, so that they died with peace in their hearts. In Japan, as in the Judaic and Graeco-Roman world of apostolic times, the Christian message makes its appeal to all classes of society, and it is clearly evident that no class as such fails to respond. The Christian army in this country has marshaled under its banner, statesmen, educators, physicians, journalists, merchants, former priests and men in all other walks of life.

**All Classes Respond
to the Gospel
Message**

CHAPTER XVII

EVANGELISTIC WORK AMONG JAPANESE ABROAD

HILTON PEDLEY

The writer desires, in advance, to express his regret that the material for this paper falls far short of that required for an adequate survey. Inquiries from prominent Japanese in Mukden and Dairen have elicited no reply: through an oversight, the situation in Western Canada was not thoroughly investigated, and aside from a brief conversation with a German friend, it seemed very difficult to get in touch with Japanese communities in Europe. The survey will include brief notes from China, Germany, Canada, and Hawaii, and an extended notice of the work in the United States of America.

There is a thriving colony of Japanese in the district close by the South Manchurian R. R. station in Mukden, China. In addition to a young and flourishing *Kumiai* (Congregational) organization of seventy members, beautifully housed for church purposes, several other denominations are at work.

In Dairen, with a population of more than 200,000, of whom one half are Japanese citizens, the Presbyterian church leads in a large work in which several of the leading Protestant denominations share.

In Shanghai two *Kumiai* pastors have been for some time connected with a union movement to establish a Christian centre for the large Japanese population of that city.

In Peking there is at least one group of Japanese

Christians under the leadership of a Japanese pastor, and there is also the unique feature of a young Japanese minister devoting himself to the study of Chinese in order to fit himself for missionary work in the land of Confucius.

In Tsingtao the Congregational and Presbyterian churches have begun a fine work, and although no details are at hand, other organizations are at work. Christianity follows the flag here as in the other places whither the hardy and adventurous sons of Nippon have gone.

Here the Japanese population is relatively small, and is composed largely of scattered units, the personnel of which is made up chiefly of University students or those sent over by business firms for further technical information. There appears to be little, if any, Evangelistic work in the Japanese language, but through introductions from German missionaries here, individual Japanese have been brought into close contact with pastors and churches there.

Vancouver especially, and other points on the Pacific Coast and for some distance inland, are reached by the leading denominations, and while no recent details are at hand, a personal observation of work in Vancouver five years ago, leads one to conclude that in methods and purpose there is no essential difference between that and the larger work to the south of the line, the details of which we are now about to consider.

The term "Japanese Abroad," when not applied to those who have flocked into China, is usually associated with the ever-present California problem, and in a lesser degree to the neighboring Pacific states. Here is where the great immigration experiment is on trial, and it is with gratitude and joy that we can trace the leading of God among these self-exiled people—not exiled for a purer faith and a greater freedom, but for more of the wherewithal to clothe, feed, and house

cities the denominational headquarters are within easy reach of each other. Is this to further the principles of brotherhood and co-operation, to keep tab on what the other fellow is doing, and then do it first, or is it simply because in every centre certain locations attract certain kinds of activities? Reports point to mixed motives being involved, but the intention good on the whole. Two of these centres are in California. Now, let us see what kind of material is here, out of which the Gospel may fashion its ideal Christian immigrant. No better statement can be given than that made by the Executive of the American Committee of Justice, at a recent meeting. We quote as follows:

"The Federal census of 1920 shows 70,000 Japanese in California, being 2 per cent of the total population of the state. The report of the California State Board of Control shows that the Japanese farmers, by ownership and lease, cultivate 1.6 per cent. of the farm land of the state. On this they produce 13 per cent of the field crops of the state, of a value in 1919 of \$67,000,000. The vital statistics of the State Board of Health show that in 1919 more white children were born in California than Japanese children for the entire ten years preceding. The penological statistics of the state show so small a percentage of crime amongst the Japanese as to be a negligible feature. The eleemosynary records show no Japanese in the alms-houses.

The facts of daily observation by
The Japanese Make those in nearest contact with the Japan-
Good Citizens ese disclose their extreme personal cleanliness, good standard of living in diet and dress, high sexual morality, personal honesty, fidelity to contracts, and high percentage of education and intelligence. The record shows them highly patriotic during the World War, the buyers of millions of our war bonds and contributors of tens of thousands to the Red Cross. Their contributions per capita to these patriotic war purposes were far in excess of those made by any other class of aliens.

The prejudice against them exists **Ignorant Prejudice** amongst people who have had no experience with them, and are readily deceived by the rampant slanders of agitators. In our population of 3,426,861 you will readily understand that all cannot have had contact and experience with our 2 per cent of Japanese. The 222,000 Californians who voted against the anti-Japanese "Initiative" were citizens who knew the Japanese. Those who supported and carried that measure were mostly citizens who knew the Japanese only by hearsay and that mostly slander and falsehood." Where could it better be said, "This is the stuff of which Christians are made?"

A study of any one of these three **Typical Christian Work** centres will enable us to get at the heart of the evangelistic movement, and as San Francisco may be considered typical, let us concentrate there. The following from Dr. Sturge's report for 1920 is full of good cheer and should make us enthusiastic over practical results: "As the result we have a Japanese quarter, which morally will compare very favorably with any other section of the city. There is no open drinking or gambling, no prostitution, no graft. A policeman can rarely be seen in that section. The stores are closed on Sundays. The most influential Japanese daily paper is owned and edited by a Christian. Nearly all of the officers in the Japanese Association of America are Christians. Christian sentiment is so strong in the community that a Japanese Club, in which gambling was to be allowed, was forced to abandon its project. The Buddhist temple is a social center, in many respects remarkably like a Christian church. There are four Protestant churches with a Salvation Army and a fine Roman Catholic Mission. There is also an efficient interdenominational Y. M. C. A. and Y. W. C. A. There is greater co-operation among the Japanese Christians than can be found among the American followers of Christ." It would seem that a statement such as this should be published far and wide in the

press of both countries. In Japan proper we have "mohan" (model) schools, teachers, and even communities. To the last mentioned there need be no hesitation in adding the one quoted above.

In regard to both method and spirit **Method and Spirit** there are most encouraging signs. **I. of the Work** *The Prominence of the Evangelistic Idea*.:—To quote Dr. Sturge: "In the Japanese work on this coast, which goes back only about thirty-five years, the evangelistic and not the educational idea has been uppermost. Only in a few instances have the Japanese churches grown out of schools. The Presbyterians never asked their Board for a cent to be expended in the education of the Japanese of San Francisco. The Japanese Presbyterian Church was organized in 1885 from a little group of students, who, with the help of a dictionary, but without a teacher, found Christ through the study of an old Bible that had come into their hands. The first Christian leader of the Methodist Japanese in this country was a sailor named Miyama, who was converted while sitting on the front steps of the First Presbyterian Church, then located in Stockton Street, where our Chinese Presbyterian Church now stands. This man became an evangelist to his people on this coast and then in Hawaii. He is still preaching the gospel in Kamakura, Japan. It is true that most of the Japanese missions in the early days had schools for the study of English, and some of them have them yet, but in all cases the church has been the center, and the school was simply one of the channels of usefulness, and was usually under the pastor's supervision as a part of the church work."

2. *The Accessibility of the Immigrants*.:—Of all the Orientals on the coast the most easily approached are the Japanese. In fact they have been called the "stony ground" of scripture—easy entrance, swift sprouting, and then the problem of steady growth. But at least the first part of the evangelizing process is easy. The

next thing is to enrich the rocky ground with good soil so that growth may be not only rapid but lasting.

3. *The Spirit of Co-operation*:—(a) on the part of Americans;—it is delightful to read that “Mission superintendents and others are organized as a standing committee of workers among Orientals.” Powers are largely advisory, and meetings are held quarterly, with the purpose of promoting the best interests of the work among Orientals. (b) on the part of Japanese;—while sporadic attempts at joint administration have come and gone, it is encouraging to report that four union churches are now working out the experiment, in Los Angeles, San Francisco, Salt Lake City and Riverside.

4. *The Aggressive Spirit*:—“The Japanese work has from the first placed larger responsibility upon the Japanese themselves, with very gratifying results in initiative and responsible support of permanent religious organizations. Not so much has been done in elementary English teaching, but night schools have met a real demand in many cases and have served to draw many to the churches. Preaching has always been emphasized, and large audiences respond when distinguished and able speakers occupy the pulpits. Many Japanese make admirable Sunday school teachers, needing only training in the best methods. The Japanese churches have been distinguished for evangelistic zeal and the pioneering spirit. Most of them provide the pastor with an auto, and sometimes two or three machines are used to collect the children for Sunday School and kindergarten.”

5. *Sane Internationalism*:—A circular which has just come to hand contains a statement concerning America-Japan relations, and is signed on behalf of ten Protestant churches in San Francisco and vicinity. Space will not permit its publication here, but its strong emphasis upon the Kingdom of God as the ideal of both countries is worthy of the churches concerned. Of course there are shadows as well as lights in this Gospel venture. Large numbers of the 125,000 are still unreached, and

the means for reaching them are quite inadequate, thus many drift away into habits of life and thought that form a pretext for the cry of some who would exclude the Japanese. One great need therefore is a further stirring up of the Christian people of America and a deeper sense of their privilege in this matter.

A quotation from Dr. Hinman's report is informing at this point. "The pressure of the Oriental problem in the United States is now compelling Christian people, who have in a tentative and experimental way supported missions for Orientals on this side and on the other side of the Pacific, to choose whether they will trust this solution for all inter-racial and international difficulties; namely, whether they will regard Christian missions to aliens here or elsewhere as a casual kindness or as a real program for uniting the world in a brotherhood of service. The time has doubtless come in the history of Oriental missions when we ought no longer to be satisfied with their haphazard development, even though we fully appraise their accomplishments. The work can no longer grow by unrelated accretion; it must grow by organization if it is to function efficiently."

The following letter from Dr. Frank
Hawaii S. Scudder is so pithy and comprehensive that we submit it as a sufficient statement of the situation there.

"I haven't much to write about work in Hawaii this year. Six months of the year's work was badly broken up by the strike. All the laborers on the island of Oahu were away from their plantations, and those on other islands were all compelled by the Federation to contribute heavily for their support. The Christians as a body were generally unfavourable to the strike, and some of the ministers were actively opposed to it. This brought them under condemnation and opposition. In some places public meetings are still prohibited and work has to be 'from house to house.'

"There are about 110,000 Japanese in the islands, the percentage of Christians being about 1 in 25. Sunday school children about one third more than

church members. Attendance at Japanese language schools during the week days before and after public school hours make week day 'Sunday Schools' impracticable. Twenty years ago the work was just beginning to reach the stage where churches could be organized. There were no children at that time nor until considerably later, so there could be no Sunday schools. Church members were very fluctuating. Now there are about 1,900 church members and 2,500 Sunday school pupils."

Buddhists are very active, establishing **Buddhist Propaganda** 'Sunday schools,' Y. M. B. A., women's associations and girls' associations, and building large new temples, of which five or more have been built in the last two years. Nishi Hongwanji has about 30 temples, Higashi a few, Jodo 10, Soto 5, Nichiren 4.

"Rev. U. G. Murphy, formerly of Japan, where he was instrumental in securing court decisions declaring all women and girls who were held in bondage in immoral resorts free to cease from their occupation regardless of any contracts holding them, is here on a campaign of selling Bibles. He is meeting with gratifying success. He is preaching in Japanese both in churches and in plantation camps, and is very heartily received everywhere."

CHAPTER XVIII

ACTIVITIES OF OTHER MISSIONS

THE UNITARIAN MISSION

H. K. MILLER

Rev. Clay MacCauley, D. D., who for a long time represented in Japan the American Unitarian Association, has retired on account of old age, leaving for the home country in July, 1920. At present the Association has only one American missionary family working in Japan—Rev. John B. W. Day and wife. They were in the United States at the time this article was written, but they were expected to return to Japan in May, 1921.

The missionary activities of the Unitarians in Japan centre about Unity Hall (*Yuiitsu Kwan*), near Shibazonobashi in Shiba ward, Tokyo. This rather large building was erected by the American Unitarian Association and contains an assembly room, a library, living accommodations for the foreign missionaries, offices, etc. Here a Sunday school of about fifty pupils and Sunday morning church services with an attendance of about forty are held regularly. It is here that the well known magazine *Rikugō Zasshi* ("Cosmos") is published. Also public lectures on subjects of general interest are given at this place. A night school with a term of about three months is conducted in Unity Hall from time to time in the interests of general education and for the uplift of the public. It is here that the *Yuaikwai* (Friendly Society), a labor organization, has its office.

There are two Unitarian churches in Tokyo. One of them—*Jiyū Kirisuto Kyōkwai* (Liberal Christian Church)—was formerly in charge of Prof. Sakusaburō Uchi-gasaki, of Waseda University, and held meetings in the *Joshi Ongaku Gakkō* (Music School for Women) in Nishiki-chō, Kanda Ward. The other—*Tōitsu Kyōkwai* (Unitarian Church)—was until recently under the care of Rev. Iwasaburo Okino and held its services in Unity Hall. For various reasons, including Prof. Uchi-gasaki's travelling abroad and Rev. Okino's resignation, the two congregations for the time being have been worshipping together at Unity Hall since Nov., 1920. Under the new arrangement Mr. Riichirō Hoashi, formerly a Waseda University professor, was placed in charge of the church services.

Affiliated with the Unitarian Mission The Liberal Christian Association is the *Nihon Jiyū Kirisutokyō Kyōkwai* (Liberal Christian Association of Japan), which now has about 70 members. Though started by Unitarians, the Association welcomes members of other denominations who take a liberal attitude toward Christianity. Mr. Nobu-ichirō Imaoka is *Kanji* (Executive Secretary) of this organization.

Outside of Tokyo the Unitarians have no organized work, but they have followers and adherents here and there throughout Japan. Their professed aim is, not so much to build up a separate denomination, as to promote liberal Christian thought without regard to sectarian lines. According to Mr. Imaoka, the work, especially that of the Liberal Christian Association, is not Unitarian at all. The purpose is to "run a non-denominational, a supra-denominational, and intra-denominational movement." The *Rikugō Zasshi* is the organ, not of the Unitarian churches, but of the Liberal Christian Association of Japan. It "assumes to be the pioneer and leader of liberals in all Christian churches throughout the country."

The American Unitarian Association makes a small annual appropriation for the running expenses and maintenance of Unity Hall and in aid of liberal Christianity in Japan.

ROMAN CATHOLIC MISSIONS

For administrative purposes the foreign missionary operations of the Roman Catholics in Japan are distributed among four bishoprics, Hakodate, Tokyo, Osaka and Nagasaki, and three Apostolic Prefectures, Shikoku, Niigata and Sapporo. The Bishop of Tokyo, Rt. Rev. J. P. Rey, also fills the office of Archbishop. Thus, roughly speaking, the Roman Catholic work extends over practically the whole of Japan proper.

One cannot but be struck with the many-sidedness of the Roman Catholic missionary work. Almost every form of religious activity is carried on. There are missionaries who devote themselves principally to the preaching of the Word and the administration of the Sacraments; others are engaged in educational work, which embraces also children of European and American residents; others carry on medical missions, including work for lepers; and still others—the Trappist monks and nuns in Hokkaido (Yezo)—carry on agriculture and dairying as a religious duty.

Again, the missionary force is international. The foreign missionaries come from several European countries. England is represented by the Sisters of the Sacred Heart, who conduct a large girls' school in Shirokane Sanko-cho, Shiba ward, Tokyo, which includes all grades from the kindergarten to the higher course (*kotokwa*), and also a department for American and European girls. France furnishes a large number of secular clergy scattered all over the Empire, and also some Brothers of Mary, who carry on boys'

schools in Tokyo, Yokohama (for foreign boys), Osaka and Nagasaki. The Sisters of St Paul (White Sisters), who have girls' schools in Yatsushiro (Kyushu), Kanda (Tokyo), Sendai, Morioka and Hakodate, are also French, as are also the Ladies of St. Maur, with their large and high grade girls' school at Yotsuya Mitsuke in Tokyo. Germany is represented by Franciscans, who, with headquarters in Sapporo, carry on evangelistic work; by the Sisters of the Holy Ghost, who have girls' schools in Akita and Kanazawa and a hospital in the latter place; and by Jesuits, whose school for boys in the Kojimachi ward of Tokyo is to be developed into a university. Then in the island of Shikoku are Spanish Dominicans, who, with headquarters in the city of Tokushima, carry on evangelistic work.

As a result of the great War, foreign **Financial Distress** exchange has been very unfavorable, so **During the War** that many of the European missionaries have had to endure considerable financial distress. Even in normal times the allowance from the missionary societies, in not a few cases, must be supplemented with private means. In recent years European money, when converted into Japanese, amounted to very little, while at the same time the cost of living in Japan kept mounting higher and higher. Yet, in spite of all, the Catholic missionaries have managed to get along, and it is said that the work in general has prospered during the past year.

RUSSIAN GREEK (ORTHODOX) MISSION

It has always been the policy of the **Intensive Work** Russian Mission in Japan to use but a few foreign missionaries and to work principally through native agencies. At present Bishop Sergie is the only foreign missionary connected with the Orthodox Church in Japan, and his idea is to concentrate effort within a comparatively narrow scope,

doing intensive work, rather than spreading thinly over a wide extent.

Finances

The overthrow of the Kerensky government in Russia by the Bolsheviks put an end to financial aid from the State Church, so that the Russian Mission in Japan has had to shift for itself. Various expedients were employed for reducing expenses. Educational work, never bulking large in the operations of the Mission, which emphasizes evangelistic work, has been mostly discontinued. The evangelistic force was cut down. In order to raise needed funds, the land on which the girls' school stands on Surugadai in Kanda Ward, Tokyo, was mortgaged for ¥80,000. However, only a part of this loan was used, ¥15,000 of it having been placed on fixed deposit. The intention is to pay back this latter sum in the near future, together with a considerable portion of the balance due, the money for which purpose is in sight.

Self-Support

Bishop Sergie asserts that the discontinuance of the subsidy from Russia has stimulated self-support in the congregations. As the Mission has been working with a smaller force and reduced means, the accessions during the past year were below normal, but they are considered satisfactory under the circumstances.

The first of these was the discovery of gold in California in 1848. This led to a great influx of people to the West, and the establishment of many new settlements. The second was the discovery of gold in Colorado in 1859. This also led to a great influx of people to the West, and the establishment of many new settlements. The third was the discovery of gold in Nevada in 1859. This also led to a great influx of people to the West, and the establishment of many new settlements. The fourth was the discovery of gold in Idaho in 1860. This also led to a great influx of people to the West, and the establishment of many new settlements. The fifth was the discovery of gold in Montana in 1862. This also led to a great influx of people to the West, and the establishment of many new settlements. The sixth was the discovery of gold in Wyoming in 1863. This also led to a great influx of people to the West, and the establishment of many new settlements. The seventh was the discovery of gold in Utah in 1864. This also led to a great influx of people to the West, and the establishment of many new settlements. The eighth was the discovery of gold in Arizona in 1865. This also led to a great influx of people to the West, and the establishment of many new settlements. The ninth was the discovery of gold in New Mexico in 1866. This also led to a great influx of people to the West, and the establishment of many new settlements. The tenth was the discovery of gold in Texas in 1867. This also led to a great influx of people to the West, and the establishment of many new settlements.

The discovery of gold in California in 1848 was the first of a series of discoveries that led to the establishment of many new settlements in the West. The discovery of gold in Colorado in 1859 was the second of these discoveries. The discovery of gold in Nevada in 1859 was the third of these discoveries. The discovery of gold in Idaho in 1860 was the fourth of these discoveries. The discovery of gold in Montana in 1862 was the fifth of these discoveries. The discovery of gold in Wyoming in 1863 was the sixth of these discoveries. The discovery of gold in Utah in 1864 was the seventh of these discoveries. The discovery of gold in Arizona in 1865 was the eighth of these discoveries. The discovery of gold in New Mexico in 1866 was the ninth of these discoveries. The discovery of gold in Texas in 1867 was the tenth of these discoveries.

JAPAN

PART VI

ECONOMIC AND SOCIOLOGICAL ACTIVITIES

WASAL

PART VI

SECOND EDITION
REVISED

CHAPTER XIX

PRESENT INDUSTRIAL CONDITIONS IN JAPAN

TOYOHICO KAGAWA AND H. W. MEYERS

The Osaka region reaped the fruits of the business prosperity resulting from the War to a larger extent even than did Tokyo. Osaka became perhaps the greatest market and distributing centre for cotton goods in the world, surpassing London, and immense shipments were made to China, Egypt, India and Australia. There were one hundred and forty companies with capital of one million *yen* or over, engaged in this trade. During the year 1919 some of these companies filled single orders for goods to the amount of a million *yen*, and in the early months of 1920 there were some orders handled for goods to the amount of ten million *yen* in a single order. Bonuses were being distributed with lavish hands, and fortunes were being piled up "beyond the dreams of average," as O. Henry expresses it. Then in the early spring came the sudden collapse, like a bolt out of the blue, striking almost every department of industry, and bringing ruin to thousands. The first signal of trouble came on April 6th, with the failure of the Masuda Bill Broker's Bank. The business structure had been founded on inflated credits, and it now began to collapse like a house of cards. Even the soundest companies were involved, and if immediate payment had been pressed, hardly one of them would have remained solvent. The aggregate of bills payable was about ten billion *yen*, and payment was impossible. To meet this

The Panic

situation, a plan of "*Toke-ai*," or mutual cancellation of debts, was adopted, by which the ten billion yen was reduced to one billion, of which a further seventy per cent was cancelled, and thirty per cent actually paid. Fertilizer, hosiery, iron and steel, and numerous other companies took part in this mutual cancellation scheme from August to November, as the only way to avoid general bankruptcy.

The worst stage of the collapse came in the early summer with the failure of the Seventy-fourth Bank, and the failure of Mr. Mogi, a silk dealer who failed to the amount of sixty million yen. Company after company went into bankruptcy, including some of the largest in the country. The President of one large company committed suicide. All in shipping business suffered immense losses. Many business men have found themselves like the New York broker who planned to give his wife an automobile for Christmas, but was forced to compromise on roller skates.

But, as if all this were not enough, **The Chinese Boycott** like a "bee-sting on a weeping face," the Chinese boycott came, cutting off all exports to China for months. Steamer after steamer sailed for China with only a hundred tons of freight rattling about in the empty holds, while the go-downs of Kobe and Osaka were piled high with goods to the value of a billion and a half yen, which nobody would buy. Shipping firms that had been earning 100% on their capital stock now had to call on their surplus to pay expenses.

As an immediate result of the panic, **Unemployment** a period of depression and widespread unemployment naturally followed. Out of a hundred and fifty dockyards on the banks of the Kizugawa at Osaka, all but four have shut down, and the men working in them have had to seek employment elsewhere. In June 250,000 weavers were discharged from the cotton mills in the Kansai region, west of Nagoya. For a time practically all the silk mills throughout the country were closed. Special sales of

piece goods were advertised at which the goods were sold at one fourth the price at which they had been held. During the summer the number of unemployed was about 350,000, and as the price of rice and the cost of living in general kept its high level for a time, there was real distress even among those who had been living in comparative affluence.

Curiously diverse results of the business depression have come up in unexpected quarters. For one thing, numbers of company presidents, directors and financial magnates, in their desperate efforts to stave off the inevitable or cover up the unconcealable, availed themselves of various doubtful expedients, and found themselves ultimately in duress vile. The instance of Mr. H. Matsushima, member of the Diet for Tokushima, and president of a large dockyard company, who speculated heavily, embezzled two million *yen* of the company's money and went to prison, is typical of numerous cases. Others of lesser breed took to petty theft and burglary. In the prosperous times theft had decreased, but the depression was marked by a sudden increase. Great numbers committed suicide rather than face the loss of their wealth. The statistics of suicide had been steadily falling during the prosperous times. Naturally, the number of strikes shows a sharp decline. The number of strikes recorded in 1917 was 398; in 1919, 497. The number of strikes in 1920 will probably not be more than one fourth of the number in 1919. The number of "*geisha*" and prostitutes had increased about three-fold as a result of the war prosperity and extravagance, and already the number has fallen to about the pre-war status. Another happy result of the depression is that some have been brought to repentance and salvation, who in their prosperity had no time for God.

The establishment by the government of a Bureau of Labour is a big step in the right direction. This bureau has been busy gathering statistics, collating facts, investigat-

ing conditions, and in various ways laying an intelligent foundation for future legislation. Under the patronage of the government a number of leading capitalists established a "Reconciliation Board," with a capital of twenty million yen, to promote peaceful relations between capital and labor, and to uplift the condition of laborers. This move has not been given a cordial welcome by the laborers, who seem to consider it a mere sop thrown to them as charity.

The extent of the gain which has **The Eight Hour Day** been made by labor during the year may be seen when we remember that the average number of hours a day of work in the factories throughout the country has been cut down twenty per cent. Three hundred of the largest factories have adopted the eight hour basis, where their employees formerly worked twelve hours or more. This does not mean that only eight hours of work is done, as it would probably average about nine hours. But eight hours is counted as a full day's work, and all above this is paid for extra. Wages have declined by about twenty per cent on account of the panic, but this does not mean a real decline, as at the same time the price of rice has fallen from ¥12.50 to ¥5.25 a bushel.

Labour Unions have lost from thirty to fifty per cent of their members as a result of the hard times, and to this extent their power has declined. But in other respects class consciousness and the class struggle have increased in intensity. Strikes have been fewer in number, but those that occurred have shown a more radical and revolutionary tendency. The laborers have demanded control of the factories, the right to choose their own foremen, and recognition of the Union,—in other words, the closed shop. This demand has been granted in only one instance, that of the Katsuda Steamship Co. of Kobe. This company owns 50,000 tons of shipping, and it has promised the *Yu-ai-kai* that it will employ union sailors.

**Revolutionary
Tendencies**

The radical tendency of the labor world was shown in the Eighth General Convention of the *Yu-ai-kai*, held October 3-5. The majority in this gathering ridiculed as useless the agitation for universal suffrage, and advocated direct action,—revolutionary if necessary. This attitude indicates a shifting of the thought of the laborers toward the left during the year, and presages further trouble in the relations of labor and capital in the future.

**Socialistic
Tendencies**

In January, 1920, Professor Morito of the Imperial University of Tokyo published a Review of the anarchistic ideas of Prince Kropotkin of Russia, for which he was imprisoned four months. But his punishment rather aroused a thirst for knowledge of anarchism. In February the universal suffrage movement became a national issue in Japan. The Hara Cabinet dissolved the Diet on this issue, and his party, the *Seiyukai*, was returned to power in the general election of April. This made the labor leaders distrust parliamentary methods and the parliament itself, and advocated direct action as preached by the syndicalists. The big strikes here and there also taught the laborers the use of violence. At the Yawata Government Steel Works twenty thousand strikers destroyed sixteen smelting furnaces. In the *Hochi* newspaper strike, in Tokyo, the strikers destroyed all the fonts of type and thus prevented the publication of the newspaper for quite a while.

Thus the laborers of Japan turning to violence became quite radical. They lacked religious idealism and, through the influence of the Marxian materialism, Atheism and Bolshevism gained a strong foothold among the leaders of the laboring class. At the October convention of the *Yuai-kai* (a labour federation), which was held in Osaka, 1920, *Kwantō* (East Japan) and *Kwansei* (West Japan) laborers had a distinct difference in their ideas and ways of looking at the labor problems. The *Kwantō* laborers wanted to use direct action and the *Kwansei* laborers wished to recognize the Diet

and universal suffrage as approaches to the solution.

Late in December, 1920, the Socialist League was organized in Tokyo, which included all sorts of socialists from the extreme left to the extreme right. But, as usual, persecution by the authorities was quite strong. The first mass meeting was dissolved and as usual, the police and the audience struggled together in the hall.

The Anarchists went out into the street with their propaganda. Mr. Kazuo Kato, formerly a Christian minister, formed a league which was called

Jiyujin Renmei (Freemen's League) and made a public declaration of anarchistic principles for the social reconstruction of Japan. Mr. Osugi and his party, the syndicalistic anarchists were also quite active with that propaganda. But they also had to face the usual opposition from the authorities. The *Kikusui-kai* (The Gamblers Gang) became an especially embarrassing enemy of the reconstruction movement in Japan. They disturbed the meetings of the socialists and at last killed one writer at the Freemen's League mass-meeting.

Laborers became more and more radical. The change was noticeable in their songs. Revolutionary songs became more popular and sane trade unionism seemed to be regarded as weak. When the employer discharged about sixty workmen at the Adachi machine factory in Tokyo, January, 1921, the men destroyed all the mechanical instruments to the value of more than 100,000 yen.

The panic made the laborers more radical, yet, if trade unionists wish to go as far as Bolshevism, they have to undermine the whole foundation of the industrial system. Then, the trade unions had to decide whether or not they would go with the radical socialist league, and they found that they could not go with them for if they joined them, they would have to fight the police at every meeting and at every move. Thus, the policy of the Japanese trade unions became de-

finitely fixed. They will not be mixed up with the radical syndicalistic anarchists of the socialistic league, but will wait to grow strong in membership and organizations, and thus by gradual development will reconstruct Japan. Though because of the panic the membership decreased from twenty to fifty per cent, it seems now that after the storm they are gradually growing in membership.

As a labor organizer Mr. Kagawa is impressed with the necessity of **Labor Leaders and Christian Idealism** Christian character among the laboring classes. It is not difficult to destroy all the laborers' idealism with Marxian materialism at one blow. But after that who would be able to restore their idealism. It is very easy for Japanese Buddhism to go along with Marxian materialism, but it is difficult to plant the solid idealism of Christianity in the minds of the labour union organizers. If we delay influencing the labor leaders in the infancy of their movement we shall lose the chance permanently.

The necessity for strict laws to protect **Factory Laws** working people from the rapacity of cruel and ignorant employers, is as keenly felt in Japan as in other lands, but a casual perusal of the text of these laws as they were promulgated in 1911, leads one to feel that the wise law-makers were haunted by the fear that the poor employer might perchance be oppressed, discommoded or even prosecuted by the women and children in his employ.

The first Articles of the law are as follows: I. This law applies (1) to all factories employing fifteen or more persons, (2) to all requiring dangerous or unhealthy work.

II. The head of the factory shall not employ persons less than twelve years of age, but this rule shall not apply to persons ten years of age who are already employed when this rule comes into effect. In case of light work, the Administrative Official may under proper regulation permit the employment of persons ten years of age and over.

III. The employer may not require persons under

fifteen years of age or women to work more than twelve hours a day. The minister of the department concerned may, however, considering the nature of the work, for a period of fifteen years from the promulgation of this law (1911) permit an extension of this time of not more than two hours. Where the worker is employed in different factories, the sum of the hours must come within the above time limit.

IV. The employer shall not require persons under fifteen years of age or women to work between 10 p.m. and 4 a.m.

V. The above rule (forbidding night work) shall not apply to the following cases. But from fifteen years after the promulgation of this law, no persons under fourteen years of age and no women under twenty years of age shall be required to work between 10 p.m. and 4 a.m.

1. In case of temporary necessity arising from the nature of the work. 2. In case of permanent necessity arising from the nature of the work. 3. In cases where it is necessary to carry on the work continuously day and night, and two or more shifts are employed.

VI. For a period of fifteen years from the promulgation of this rule, where two or more shifts are employed, the above rule IV (forbidding night work) shall not apply.

VII. The employer shall allow persons under fifteen and women at least two days holiday every month. Where the workers are divided into shifts, those working between 10 p.m. and 4 p.m. and those employed temporarily or permanently in night work (Art. V, 1 and 2), shall be given at least four holidays every month. Those working over six hours shall be given at least thirty minutes, and those working over ten hours, at least one hour recess during the working period. Where the workers are divided into two or more shifts, those working on the 10 p.m. to 4 a.m. shift shall be changed after a period not exceeding ten days.

VIII. In case of necessity arising from natural calamities or emergencies, or the fear of such emergencies, the minister of the department concerned may for a limited

period receive permission from the Administrative Official to extend the time of work beyond that allowed under Articles IV and V, and may cancel the holidays provided under the preceding section. In cases of temporary necessity the employer may, by reporting every time to the Administrative Official, for as many as seven days in a month, extend the time of work by two hours. At the busy season the employer may for a limited period obtain permission from the Administrative Official to extend the hours of work by one hour. This permission shall not exceed a period of 120 days in the year. During the period covered by this permit, the provisions in the preceding section shall not apply.

IX. The employer shall not require persons under fifteen or women to clean, oil, inspect or repair machinery in motion or dangerous parts of machines, to slip belting on or off, or do other dangerous work.

The above articles will give a very fair idea of the entire twenty-five articles, which add rules regarding sanitation and health. Article XX reads: Those transgressing the provisions of Articles II to V, VII and X, and those not obeying the decisions given under article XIII shall be punished by a fine not exceeding ¥500.

In regard to the above, it is impressive to note the careful solicitude of the framers lest some unfortunate employer should be seriously embarrassed or fined under the laws. With all the loop-holes, exceptions and special permissions, any employer who should fall athwart the provisions of the law would deserve something worse than a five hundred *yen* fine. It would seem that any employer stupid enough to get caught would go bankrupt long before the law could touch him. But, as a matter of fact, this law really has teeth, and numbers of manufacturers have been fined for working women and children beyond the legal limit.

A second point that impresses one in reading the above laws is the fact that they are already largely obsolete. In the great factories of Japan it has

The Effect of
the Law

Generous Treatment
of Employees is
Profitable

been found that the eight hour rule pays. In many of them it has been found that child labor is expensive as well as cruel. The exhausted children make mistakes and spoil their work and the machines, in addition to maiming themselves. During the period of the war-prosperity, labor in Japan began to acquire self-consciousness and a sense of its own rights and wrongs. The employers have not been slow to see that they must give more generous treatment to their workers than was required of them by law, and many of them have found in addition that it pays them to keep their workers healthy and contented. There are still far too many in Japan who grind the faces of the poor, "wha hae nae check but human law," but certain it is that a new day has dawned for the working people of Japan.

CHAPTER XX

THE LABOUR MOVEMENTS OF 1920

*(The facts here recorded are drawn from Kansan Arahata's article
in the December Special number of Emancipio)*

BY ROBERT CORNELL ARMSTRONG

Without doubt there has existed
the Aim of Japanese in Japan during the year which has
Labourers just closed, the most widespread and
deep-seated social unrest that modern
Japan has yet experienced. With greatly increased
influence the labourer is challenging the old order of
industry in Japan, and although he has apparently
failed on more than one occasion, he has shown himself
capable of a remarkable spirit of self-sacrifice for the
common cause. Even young girl workers have manifested
a strength of character scarcely to be credited to them.
In spite of the efforts of the police to censure "Danger-
ous Thoughts" the labouring classes of Japan are being
trained in the socialistic and labour ideals of the West,
and are coming to recognize the identity of their
problems with those in any other part of the civilized
world. They are becoming dissatisfied with a system in
which their personalities are ignored, and in which they
are treated as chattels to be bought and sold for
money. They demand recognition as human beings
with a right to self-expression and self-realization.
They are especially anxious for freedom to organize
their Unions which will be not only recognized by
their employers, but also by the government authorities,

whose suspicions are driving them to adopt measures which are not for the future good of Japan. Like labourers the world over, they seek a larger share in the product of their own toil and a reduction of their daily working hours.

In January and February the labour organizations took part in the agitation for Universal Manhood Suffrage. On January 18th the first demonstration of this character was held in Osaka, with Dr. Imai as President, Mr. Kagawa, an energetic slum worker of Kobe, as chief organizer, and Hon. Yukio Ozaki, a liberal statesman, as chief promoter and speaker. This was followed by several other meetings in Tokyo and Osaka. These gatherings were well managed and efficiently organized, but unfortunately, apart from their influence upon public opinion, they had comparatively little effect upon politics. In Kure alone four men were elected in the municipal elections, but that had no influence upon the national situation, except to deepen the desire of the labourer for political recognition, which can alone be secured by the adoption of Universal Manhood Suffrage.

This political agitation, however, revealed the latent power which the labour organizations of Japan might have, if they were once harmoniously united in the interests of freedom and social reform. The dissolution of Parliament had the effect of bringing their political agitation to an end.

The labour unions in Western Japan organized a Labour Day Celebration which took place on May 2nd at Osaka, when about five thousand labourers, representing fifteen different unions, carried out their procession in spite of the police cordon formed to frustrate their plans. On labour day they passed resolutions expressing, first, their opposition to the 17th police regulation which enables the policemen, in the name of public order, to break up their gatherings;

second, their desire to fix some general policy to prevent unemployment and to maintain those who are out of work; and third, their demand for a minimum wage law.

On February 1st the Yawata Iron Foundry dismissed five or six radical labour leaders from their employ, and the following day the labourers demanded: (1) the adoption of the eight hour day, (2) the abolition of night work, and (3) 30% increase in wages. On February 3rd and 4th these requests were presented in behalf of all the workers by the leaders who had been so peremptorily dismissed, but the vice-director of the company refused even an interview. This enraged the labourers, and the whole body of about 30,000 men, went on strike. The police were called, and seven strike managers were arrested. The labourers and the constables clashed on February 6th, and about fifty workers were arrested. From February 7th to February 9th the labourers were forced by military police to resume their places of work, but a general *sabotage* was carried out throughout the foundry.

Other unions of Fukuoka appointed a committee to negotiate with the directors of the foundry, but a few days later they decided that the company were not sincere, and a general strike again broke out on February 24th, and the labourers became much more radical and unruly than formerly. They not only met opposition from the police, but having clashed with a patriotic society, known as, "Japan for the Japanese," their actions bordered upon a small rebellion against authority. Things were so agitated that the company closed down their smelting furnace and their blast engine, and called in forty or fifty policemen to assist in protecting the property. For several days the whole plant was closed down. Finally on February 28th, when the company agreed to change the temporary war allowance into a regular one, the labourers went back to work.

In such a strike, labourers in Japan are at a great disadvantage. They have not reached a place where they can unite all over Japan on some fixed principle of action which would enable them to enforce their demands by an educated public opinion. But in this strike, as in the case of universal manhood suffrage, with the exception of a few strong leaders, the workers were largely prompted by passing feeling and impulse, easily overcome by a process of procrastination. When the feelings have cooled down the men are easily managed. There is no permanent principle at stake with the average labourer. The labourers' strike resembles the Japanese student strike—it largely depends upon the man behind the movement. Once the feelings which have been lashed into frenzy are over, the fight is over. The company does not feel under obligation to keep its contracts with the "meddling labour organization or its managers." It appeals to police authority, and forces the labourers into submission.

On January 23rd the employees of the Tokyo Electric Car Company demanded that the superintendent of the office should dismiss some of the sub-foremen because they refused to join the "Japan Communications Labour Union." This the company refused to do, and seven hundred employees in the car sheds went on strike on the 26th of January. The Union took up the question, and on February 10th some 1,500 members marched to Hibiya Park to see the director of the City Electric Bureau and negotiate with him, especially on the question of wages and labouring hours. On the way they were stopped by several hundred police, and after a rough scuffle, several of the labourers and all their leaders were arrested. From February 24th to March 1st they conducted a great *Sabotage*. They rushed the cars past the corners where people were waiting, and stopped them at inconvenient places. The traffic was obstructed

by damaged cars which had to be put into the sheds. On February 28th six hundred employees at the Sugamo car sheds were suddenly dismissed, followed by a general strike in all the car sheds of the company. On April 25th all street cars were stopped. Then the company resorted to force and arrested about sixty strikers and several of the managers of the strike. The strike continued until the 29th of April, when all the managers were arrested and several hundreds of employees were dismissed.

When the street cars ceased running the citizens were put to great inconvenience, and opposition to the strikers naturally developed, regardless of the justice or injustice of their claim. The extravagant statements of radical strike leaders did their cause harm and played into the hands of the electric company. For example, the Union gave to the members the slogans: "We are not the slaves of the citizens." "If the citizens refuse the improvement of our living, merely for the sake of their own convenience, we cannot do other than fight against them." Statements like these were used to discredit the union, and much money is said to have been spent in publicity work by representatives of the company. Public opinion was thus influenced against the labourers to such an extent that it was proposed that the students of a certain engineering college should serve as strike-breakers. But before this took place the sub-manager of the union declared the strike over. As the strike had failed the company then demanded a written oath from each employee stating that he would not again have anything to do with either strike or *sabotage*. The company also ordered them not to go near the headquarters of the Japan Communications Labour Union.

One of the great weaknesses in the labour movement of Japan is a multiplicity of unions without sufficient unity and co-operation between them. This is well illustrated by the strike which took place in

March at the Shibaura factory in Tokyo. The effect of the strike was neutralized by a conflict which took place between the leaders of two unions represented in the one company, in which over 2,000 labourers belonged to both unions. On March 14th the *Giyukwai* unions held a mass meeting and demanded better treatment, but the company paid no attention to them. Then, on the 18th, the *Yuaikwai* union carried out a "sympathetic strike," but hearing that the *Giyukwai* were not playing the game, the members of the *Yuaikwai* decided that they better return to work and help the movement from within. When they attempted to do so on the 20th, they were opposed by the rival union with force, and accused of being "strike breakers." Finally, on the 23rd, the two unions united and soon brought the strike to a satisfactory conclusion.

The financial panic, which took place about this time, struck a heavy blow at the labour movement, which had gradually gained influence and power when labour was in demand. This brought the labour movement face to face with such problems as the unemployed, the reduction of wages, and the frequent lock-outs which took place in all industries. On July 19th, a great meeting was held of the Federated Unions in Western Japan to discuss the problem of the unemployed. The advertisement calling the meeting appealed to the lower emotions of the labouring class by such phrase as, "See the unemployed living on the street like dogs in the house of death." "All are in bondage like prisoners grieving in darkness." "The cursing cry of the labourer lying in the street is heard." The meeting was embarrassed by the actual economic condition, and little, if anything, was accomplished.

Just at this time a general strike of Fuji Cotton Spinning the Fuji Cotton Spinning Company Co. Strike took place, and lasted for about two weeks. On July 14th, 400 men and 1,700 women workers went on strike because the Company refused to allow them to organize a labour union.

This was the point at issue, and it indicates the advance that has taken place within the last four years. The question came to a crisis on the 13th of July when the company dismissed several union men and women in different departments. The others immediately struck, set up their strikers' headquarters, and called upon the director of the company to acknowledge their right to organize a union. They protested against the violence of the company in dismissing workers on account of "dull times" when the company had been able to declare a dividend of 130 per cent to the shareholders.

On July 15th the strike leaders announced that the company did not wish to deny their right to a union, but that they would not negotiate with the *Yuai Kai* in solving the difficulty. The company then locked the front gates and imprisoned the factory girls in the dormitory compound, so as to prevent any communication with the leaders of the labour union. That night these 500 girls frequently cheered for the *Yuai Kai*, defying the police, who are said to have pumped water on them to suppress them. But such methods only made the girls more determined.

On the 16th a mass meeting of the strikers was held and plans were laid for a steady resistance. The *Yuai Kai* sent a letter to the *Boshi Chokwai* (a board of conciliation for harmonizing differences between capital and labour), of which Viscount Shibusawa and Mr. Wada, a director of the cotton company, were two managers. They received a reply from Viscount Shibusawa that the society was not organized long and was not capable of solving the difficulty.

On July 17th the labourers held a lecture meeting to demand their right to organize a labour union, and the company attempted to force the imprisoned girls to resume their work. On July 18th 600 labourers gathered and received 300 messages from sympathizing unions and workmen in various parts of Japan. Their demonstration began in high spirit. The police, hearing

of it, surrounded them, and the company made special efforts to intercept any attempt at communicating with the girls, whom they could not intimidate. In this way one week passed without any hope of solution.

On July 21st the Oshiage branch of the Cotton Spinners' Union sent five men to propose to the factory owners (1) that the employers should recognize the employees' right to organize a labour union; (2) that the employers should not try to force the members to leave their union nor prevent others from joining it; (3) that the employers should not interfere with the collection of union fees; (4) that the dismissed employees should be reinstated, and, finally, that the employers should acknowledge that the superintendent of the factory was clearly responsible for the strike.

The employers offered to consider these conditions if they came from the employees, but refused to accept them from the local branch of the labour union. This the strikers refused. On the 23rd 400 labourers went to the factory, but as they approached, the gates were closed by the office staff and they were not allowed to speak with the factory girls. Then the police arrived and dispersed the labourers, who returned to their club room and added two more demands to their former list. They demanded that the factory girls, who had been dismissed, should be reinstated, and that no other strikers should be dismissed.

In this way they held out until July 26th, when it became evident that the loss of wages was making it impossible for most of the strikers to continue. So the strike ended in failure. The strikers lost, approximately, thirty thousand *yen*, while the company lost several hundred thousand *yen*. Although this strike was apparently a failure, it revealed the fact that there were men who could and would sacrifice very much for freedom and for the union. The spirit of the factory girls is indicative of the new spirit which is

rising all over. Japan. It is a spirit that cannot be crushed out by force, nor cowed into submission by violence.

On September 26th another great Newspaper Printers' conflict took place between the Newspaper Printers' Union and the daily newspaper companies in Tokyo. The labourers demanded shorter hours and a more convenient pay system. On the 26th a noisy situation arose in a printing house and confusion reigned when several police, who had been hiding there, appeared and arrested nine members of the union. Five of these were imprisoned and 38 workmen dismissed. That evening when several of the unionists, who were anxious about their friends, met in front of the newspaper office, the police suddenly rushed on them and arrested them, along with some innocent persons who happened to be passing at the time. The Journalists' Federation united to fight the union. The radical labourers were dismissed and the work was resumed. The unionists again acknowledged defeat, but expressed, in more ways than one, their determination to continue the fight for liberty and the proper recognition of their rights.

Sufficient has been said to show the Growing Spirit of growing spirit of mutual aid and co-operation among the labourers of Japan. Several other strikes occurred before the end of the year, but in every case the labourers were at a disadvantage for lack of greater union among the various labour organizations.

Side by side with these labour Socialists and Communists movements, the socialists and communists were steadily making their ideas known. Even the imprisonment of Prof. Morito of the Tokyo Imperial University and Prof. Hoashi of Waseda University for "dangerous thoughts" only helped to spread their ideas. The financial depression, which was harmful to the labour movement, had the opposite effect upon the socialist agitation, which was able to use the economic situation to get

the ear of the labouring classes by identifying their aims with the general purpose of the labour movement.

Conscious of their growing influence **The Japan Socialist** and power the socialist forces met together on July 26th and decided to attempt to form an organization to be known as the **Japan Socialist League**. Arrangements were made to hold a general meeting in December. In September several important socialist meetings were held in Western Japan, and much interest and sympathy were manifested in the movement. By December 10th the members of the league, numbering something over 1,000, gathered in Tokyo for their inaugural meeting. The police refused to permit any such meeting. On December 9th about forty of the members met at the home of Mr. Osugi in Kamakura and were all arrested, but were soon after released for lack of incriminating evidence.

On the same evening about 70 of **Inaugural Meeting** them met in Tokyo, but they were greatly outnumbered by the police. Lawyer Yamagaki announced the determination of the authorities to frustrate their plans for a general meeting on the following day, and the proposal that they turn that meeting into a formal inauguration meeting, met with such a response that the police forbade any further action. Then the leader arose and declared that the league, having been regularly organized, they could now disperse. The following day thousands gathered, but the police were unyielding. Several of the leaders were arrested. Since these events the membership of the **Japan Socialist League** has gradually increased, all classes of people having joined the movement.

In Western countries many of the **Influence of** labourers are opposed to organized **Christian Men** Christianity, but in Japan it is remarkable that many of the outstanding labour and socialist leaders are Christian men. Professors Morito of the Imperial University, Hoashi of

Waseda, Mr. Kagawa, an organizer of the movement in Western Japan, Dr. Imai, a prominent labour leader, Mr. Suzuki, the President of the oldest and most prosperous labour union, and other influential leaders and writers are well known Christian believers. This is said to cause some of the authorities to look upon Christianity as dangerous, but, on the other hand, these movements and their leaders are becoming quite well understood by the intellectuals who realize that *Christian Love*, though powerful, is not a menace to the social life of Japan. On the contrary, the future peace of society calls for more genuine applied Christianity.

CHAPTER XXI

MUNICIPAL AND SECULAR AGENCIES FOR SOCIAL AND INDUSTRIAL WELFARE IN JAPAN

J. MERLE DAVIS

Tokyo Y. M. C. A.
Survey of Social
Welfare Conditions

Through the months of January and February, 1921, the industrial department of the Tokyo Young Men's Christian Association made a study of some of the social welfare activities operated by municipal and private agencies in Japan, with the purpose of determining an expansion program for the immediate future.

The observations that follow are based upon this investigation, which covers seventy-two institutions and bureaus and over forty interviews with social workers, students of social hygiene and officials of government bureaus and large factories. The cities of Tokyo, Yokohama, Nagoya, Osaka, Kobe and Okayama are included in this study. The dominant impression gained is that of definite progress in many branches of welfare work, but this may well be particularized as follows :—

The social conscience of the nation is no longer sleeping. The presence of industrial oppression, social injustice and grave physical and moral evils has aroused hundreds of Japan's best men and women to the need of organized action to remedy the *status quo*. Supplementing the splendid theoretical knowledge of

social conditions of many university and government students, there is graduating from the colleges a new race of men eager to fuse theory into action and ready to give themselves to public social service.

A new vocabulary of social and industrial terms has appeared, many of the words being taken bodily from English to express ideas that are not common in Japanese thought, for example, "efficiency test", "survey", "clinic", "settlement", "welfare work", "infant mortality", "birth-rate", "turn-over", "industrial democracy", "strike", "labor union", "sabotage."

With these terms has entered a new literature, such magazines as the *Survey*, *Industrial Management*, the publications of the *Russell Sage Foundation* and books and brochures giving the latest progress in this whole field are constantly seen upon the desks and in the libraries of social workers and officials.

In general, the period of innovation in social activities has passed and a new era of the realization of welfare ideals is here. The nation's thinkers are awake to the fact that modern industrial conditions are playing havoc with the masses in the cities, and they are accepting and applying proven principles for the remedy of those evils. Government, municipal and private welfare institutions have greatly multiplied; new provincial, *Fu* and city social departments and bureaus have been opened. Certain standardized types of welfare work have been evolved and new types have been put into operation.

In several cities sweeping innovations in the form of social welfare experiments, costing hundreds of thousands of *yen*, are being tried: improved technique of action and efficiency in organization in social activities is noticeable; prejudiced notions of national inaptitude for certain methods of work have been overcome by concrete demonstration; laboratories, clinics and foundations for scientific research in social and industrial problems have been opened; social workers' training schools have appeared and social engineering as a profession has been born. Although several of the govern-

ment and municipal social welfare bureaus are manned with thoroughly trained and scholarly men, scientifically trained workers for the practical demonstration and realization of theoretical principles of social science are still conspicuous by their scarcity.

Other dominant impressions remaining **Christian Opportunity** from this brief survey are the striking opportunity of the Christian forces to furnish the personnel in this social field, and the obligation resting upon individual Christian organizations for accepting definite portions of this field as their own responsibility.

The general subject will be treated under three heads: first, a brief summary of the types of welfare work already thoroughly standardized in Japan; second, a consideration of new experiments in social work, and finally, a short survey of the gaps in the national social welfare program.

Near the top of the list of standardized **Types of Welfare Work** types of social work is the crèche, or day-nursery, with its usual accompaniment of kindergarten training. It is just twenty-five years since the first day-nursery was opened in Japan, a date which corresponds closely with the entrance of modern industry and the resulting social conditions.

The Futaba Nursery of Samegahashi, Yotsuya ward in Tokyo is a fine example of this kind of work. Organized some twenty years ago, and appealing to an aristocratic constituency for support, this thoroughly Christian institution has hammered away at one of the worst slums in Japan, until to-day the slum has practically disappeared.

The methods effecting this remarkable result are the teaching of thrift by weekly savings, personal cleanliness and hygiene, Christian courtesy and kindness, order and neatness, the value of telling the truth, the appreciation of beauty and nature and the occupying of children's time with useful activities. Visitation of the children's homes, and the identification of the nursery

leaders with the individual problems of the neighborhood have largely added to the result.

Child Training and Influence A real factor in the transformation has been the influence of the new ideals of the children upon their parents, in giving new standards of decency.

From this has come the desire to find a better job and home, and final separation from the tentacles of the slum.

Schools for poor children have been operated by Tokyo city for fifteen years. The Samegahashi, Yotsuya, poor school is one of eight similar schools, enrolling a total of 4,800 children of the slums and Tokyo's very poor, in classes of primary grade. These schools are probably the largest single factor in changing the slum conditions of the capital. They aim to study the psychology of the slum child, analyze the conditions of his environment, supply the deficiencies of his home training and correct the results of neglect and abuse in the body and mind of the child.

The fundamental deficiency of these children is physical. They are under weight, under height, lacking in vitality, deficient in blood, lungs and heart tests, with inherited and acquired tendencies to disease.

Work for Children in the Slums The Samegahashi School's director stated that over ninety-five per cent of his pupils were suffering from some form of nervous disease on entering school.

The squalid and crowded condition of the three and four-mat homes, the home industries carried on, sickness, quarreling, carousing and incessant turmoil in his own or adjacent hovels make impossible the normal sleep, quiet and development of the child. Lack of chance for play and for following out his own ideas and childish pursuits unmolested also stunts him mentally and physically. The total absence of pictures, books, helpful conversation, educational trips and uplifting atmosphere still further hinders the development. The school is faced with the difficult task of injecting into the child physical mental and moral training and stimulus to enable him,

to go out into the world at the age of twelve or fourteen with a fair equipment for life.

Splendid work is being done by the staffs of these schools. The teachers are required to visit the families of the children on regular schedule, to keep accurate records of the condition of these families, and to make so far as possible a personal study of each child.

Much out-of-doors play and corrective exercise, encouragement in savings, special attention to drawing, sewing, manual work and tasks that require good co-ordination, nature study, singing, and care in distinctions of rights of personal property and in telling the truth are some of the means which are making these children over into material for good citizens. One of these schools has a lending library which it helps to circulate among the graduates of the school, and in this way aims to keep in touch with the children as they go out into the world.

Meetings for parents, and entertainments for the neighborhood, are occasionally held in the school. The Samegahashi poor school shares with the Futaba day nursery the honor of effecting a changed neighborhood, so that the Educational Department of the city is planning in the near future to change the school into a regular primary public school.

Laborers' lodging houses are being operated at cost by the large cities and by many private agencies. Here clean lodging, including a bath and two heavy quilts are provided at an average cost of twelve *sen* per night.

Rules against the use of liquor and disorderly conduct are enforced, and a small reading-room and a savings system maintained for the men, but in none of these places are adequate recreational and social features provided. One and one-half mats, amounting to twenty-seven square feet, is the average allotment per man. These lodging houses are carefully supervised and are open to both transient and permanent lodgers.

The Municipal Employment Office system in Japanese

cities is a great boon to the working man. In the great cities, hundreds of private employment agencies make a good living out of the misfortunes of labor, a twenty per cent commission on the first six months' wages being not an uncommon charge. Osaka city agencies which have hitherto charged a five *sen* registration fee are to render their service gratis from May 1st, 1921, and this example is being followed by other cities.

Osaka combines very successfully its municipal employment bureaus, of which it operates fifteen, its lodging houses numbering seven, and its workers' eating houses, "*Kanin-skokudo*," in several cases all three institutions being found under one roof and one management. The eating house is a cost proposition where a bowl of "*udon*" or macaroni can be had for three *sen* and a whole meal consisting of three dishes for eleven *sen*. As many as seven hundred people are fed in one of these places in a day.

Situated near the great railway terminals and the congested factory sections, these municipal enterprises are instrumental in tiding over hundreds of rural workers seeking a city job, through the first dangerous phase of city life, until they have found steady employment and satisfactory living quarters.

The municipal housing plans of
 Model Homes and Tenements Osaka, Kobe, Nagoya and Tokyo are upon a very large scale and, especially in the case of the first three cities named, where they are already in operation, reflect creditably upon the enterprise and public spirit of the city councilmen. Osaka has over three thousand model homes and tenements already occupied, with as many more under construction. Kobe is building 850 houses and Nagoya 600. Two of these cities have utilized the accumulated funds from the national savings system for these great building operations and are planning to repay the principal in twenty years. Two types of tenements are in use, one with tiny rooms for laborers, renting at from four to eleven *yen* per month, and the other for

professional and salaried workers at rents ranging from twelve to thirty-six *yen*.

The model town recently completed at "Chikko", the harbour suburb of Osaka, contains 685 houses laid out on a generous street plan and occupied for the most part by professional and business men paying good rentals. This model town has its own school, post-office, community-market, hospital, kindergarten, day-nursery, etc., all under the supervision of the city, but supported by the tenants. Near this community is another model village occupied by laborers, dock hands, factory men and their families. Here the homes are small, averaging one four-and-one-half, and one three-mat room, with individual kitchen, toilet etc. Bath, laundry, drying yard and play-ground are shared in common.

Municipal markets are multiplying in all parts of Japan, in the secondary cities as well as the great centers. The city provides an open site, erects sheds and rents space to retailers or farmers, as the case may be. A manager provided by the city fixes the price of all goods upon the basis of market quotations for the day. A price card changing from day to day announces the price to customers, who pay in these markets from 10% to 40% less than the average retail price in the open market. These municipal markets have had the result of lowering living costs throughout the city of Osaka and have put many retailers out of business.

The great spinning and weaving mills of Japan have developed certain types of welfare work which with a few variations are similar in the best mills. This equipment usually consists of a hospital with doctors and nurses in attendance, primary school classes for workers of school age, an unsupervised play-ground, excellent bathing facilities, spectacular rows of individual mirrors and hair-dressing cabinets for the morning and evening toilet, clean, airy rooms with individual lockers, attractive dining rooms, good and plentiful food, bulletins

upon which are posted from week to week moral maxims and educational precepts for the perusal of the girls, a beautiful gathering room in Japanese style where lectures and entertainments may be given, and often sewing classes and classes in flower arrangement for those who wish instruction.

There is small room for doubt that these living conditions are superior to those enjoyed by a majority of the girls in their own homes. This fact satisfies the consciences of many mill owners, but does not lessen their responsibility for providing more positive forms of recreational and educational activity to offset the numbing effect on young nerves and minds" of ten and twelve hours handling of deafening high-speed machinery.

In addition to the usual large dormitories provided for the girl workers, several big mills have built model workmen's homes in or very near the factory premises. This is notably true of the Kanegafuchi Spinning Mill of Osaka and of Mr. Ohara's spinning mill at Kurashiki near Okayama. Such model villages offer a fine chance for the exercise of the paternalistic supervision at which Japanese naturally excel. Both of these factory communities enjoy a maximum of sanitary, educational and economic advantages at the hands of their employers, and are admirably adapted for reducing the labor turnover among the men and keeping the workers at a maximum of contentment under the present wage system.

This paper has not room for the **Institutional and Settlement Work** treatment of many well-known institutional forms of welfare work, such as hospitals, orphanages, dispensaries, clinics, poor-houses, reformatories, and asylums for defectives. These were among the first types of social work established in Japan, and present a somewhat well defined field of study in themselves. Work of this kind is largely organized and maintained by private initiative, though increasingly supported by government subsidy.

The last two or three years in Japan have been marked by many social experiments. Though Osaka is the pioneer in most lines of social experimentation, progress

has been by no means confined to that great industrial center alone.

Though Tokyo produced the first modern type of settlement work in its privately maintained "House of the Friendly Neighbor", in Yodobashi, and through its children's clubs and supervised play has greatly stimulated the child movement in Japan, the real pioneer among Japanese community betterment institutions is the more all-around welfare work of the American Board in Okayama, organized and developed during the last twenty-three years by Miss Alice P. Adams of that mission.

Now Osaka city comes forward with **Osaka City Settlement Building** a well planned, four-storey settlement building, built of concrete, costing ¥270,000, and planted in the heart of the northern factory belt of that city. A commodious auditorium, ample club rooms, restaurant, educational class rooms, barber shop, reading room and library, game rooms, offices, workers' living quarters and a roof playground are provided. Barring a few minor defects, little is left to be desired in this building, and with the generous annual allowance of ¥60,000 for maintenance and the direction of a social worker of some experience, this first municipal experiment of a modern community center will be well worth careful watching.

The modern working men's club and **The Modern Working Men's Club House** lodging house, as contrasted with the older type of lodging house already dealt with, may be seen in both Yokohama and Kobe. These buildings are also provided by the city on ample lines, and generous budgets, and with their three-storey concrete construction and modern planning, indicate the forward look of these growing industrial cities. The Kobe building is built around a large light-well, and will house 270 men. The rooms, all well lighted and ventilated, are badly crowded by clumsy wooden bedsteads, for Kobe has decreed that its workmen shall sleep on straw mattresses under wool blankets and has discarded the "*tatami*." Flushed

toilets on each floor, a large assembly and recreation room, reading and game room, barber shop, attractive dining room and kitchen, immaculate bath, guest room, offices and storage room, with a splendid roof garden as the crowning attraction, form the equipment of this *de luxe* hotel for working men. The sleeping rooms vary in size from a capacity of six men to single rooms where the laborer can be alone, with no variation in price. Here a night's lodging may be had for fifteen *sen*, with three meals for thirty-five *sen*, making a total cost of fifty *sen* a day.

Tokyo is trying the experiment of a
Municipal Pawn Broker's Office municipally controlled pawn broker's office in the model village which it has built for the workers of the Nippori industrial suburb. Here, at an astonishingly low rate (from half of one per cent. per month up) the people of the district can get loans upon the security of their personal effects. An aggregate of more than 1,500 transactions per month shows the demand for this kind of service. This is the first public effort to overcome the hold of money-lending sharks, who, to an almost incredible extent, thrive upon the calamities of the poor in Japan.

A new social undertaking of first im-
Osaka Child Welfare Center and Clinic portance, and requiring expert leadership, is the Child Welfare Center and Clinic, or "*Jidokwan*" of Osaka. The city has engaged Dr. K. Sandaya, a specialist in child hygiene and psychology, who for a number of years conducted a clinic and school for defective children in Tokyo. In a commodious, well-planned home, a staff of three physicians, four nurses and several teachers and assistants are dealing with the backward child problem of one of Osaka's worst slums,—Imamiya in Tennoji. The work consists of a daily clinic for testing the mentality and physique of both infants and school children, a school with classes graded for backward children, a children's library and reading room, a playground, kindergarten, club work for boys and girls, sewing classes, mother's

consultation, educational consultation, examination and advice for prospective mothers and fathers, and mothers' societies in which members are led in individual studies.

Also under the management of Dr. Sandaya is the municipal Vocational Guidance Clinic near the Osaka city hall. This is attempting the first scientific vocational guidance in Japan. Here most interesting tests of muscular and nervous co-ordination, mental and physical reactions, power of analysis, deduction and inference are given. On the basis of these tests and the thorough physical examination accompanying them, the child is advised as to the type of work to which he is best adapted and warned as to what forms of exercise and occupation to avoid.

Most significant of all the social experiments in Osaka, because of the large human equation which is involved, is the "Homon iin" or neighborhood visitation plan, which is an adaptation of the "Block System" in use in many American cities. This is organized under the Osaka Fu, with Dr. S. Ogawa as director.

The city metropolitan district, or *Fu*, is divided for purposes of visitation into thirty-eight districts, each under a paid secretary, assisted by a volunteer committee of twenty citizens who undertake the responsibility of keeping personally in touch with the poor and distressed of the district. Each district is subdivided into blocks which become the working field of one committee-man. This worker must call at least twice a month on each family in distress in his block, make a written report upon the *status quo* noting changes for better or worse and turn these reports in to the district secretary.

The headquarters of each district is the leading primary school, where the secretary has his office and where the committee-men bring in their weekly reports and meet for monthly conference.

Here a complete card file is kept **Dr. Ogawa's Work** covering the condition of each case being assisted, while an exact duplicate is filed in the director's office at the Osaka Fu. Dr. Ogawa opened a cabinet containing 10,600 cards, each representing an individual family or group being assisted. The cases are roughly divided into two groups, "A" and "B", the former consisting of the more serious cases of families or individuals deprived of their natural means of support. As fast as these are placed upon a self-supporting basis or materially improved, they are taken out of class "A" and advanced to class "B". From group "B" they may be graduated, in due time, and taken entirely off the lists of the organization. The visitors aim to get an intimate knowledge of family problems, quarrels, questions of registration, desertions, non-support, filial disobedience and petty misdemeanors. These they deal with personally, playing the role of arbiter, friend and impartial judge as the case may require. Cases of sickness, physical deficiencies and pauperism they report to their district secretary, who in consultation with the central office, recommends them to the care of some public or private institution adapted to meet the exact needs of the case in question. By this quiet, neighborly method, family registrations are straightened out, children are put into school, family quarrels adjusted, divorces prevented, juvenile misdemeanors dealt with, orphans and old folks are provided for, the sick are placed in hospitals, the insane and deficient are placed in institutions, prospective mothers are protected and petty law-suits are adjusted. Some forty city institutions are co-operating in this plan for solving the social problems of Osaka. Dr. Ogawa glowed as he touched a file of several thousand cards each representing a case that had been successfully dealt with and taken off the active list. He stated that about ten per cent of the 62,000 families assisted during the two years in which the plan had been working, have been dropped from the lists as permanently remedied.

Six Hundred Volunteer Workers Most interesting as most important in the whole plan is the personnel of the visiting committee and its part in the program. Men only are used, drawn from the middle class, citizens of long residence and good standing, of middle years, possessed of a certain amount of leisure and a fund of common sense and human sympathy. These committee men spend many hours each week in this work, draw up their reports with care, keep in close touch with their district secretary and take a pride in the record of their block. The chairman of the local committee spends one or two hours every day in his district office, consulting with the secretary and with committee men as they bring in their reports. The spectacle of six hundred volunteer workers putting their hearts into social service of this nature, shatters the popular theory that the average Japanese is not capable of being interested in altruistic work, or capable of functioning effectively in committee work.

It is only fair to observe, however, that the plan is still scarcely beyond the experimental stage, and that it enjoys the obvious advantage of being conducted under the personal supervision of the Governor, who occasionally attends the monthly meeting of committee chairmen, and that each appointee feels the honor of co operating in a semi-official capacity with the highest administrative control of his prefecture.

The Neighborhood Nurse The neighborhood visiting nurse type of welfare work has been conducted for three years by a joint committee of the Federated Women's Clubs of Tokyo. In an industrial slum of Shiba ward a day nursery and kindergarten was started, and two trained nurses were engaged for daily visitation of the poor and destitute of the district. Careful records of this work are being kept and a steady improvement of conditions in the slum is noted. The neighboring primary school is used as a center for community meetings, lectures, entertainments and demonstrations of child welfare, care of infants, etc.

The Co-operative Movement arrived in Japan. Such societies are being organized with varying success in nearly all of the largest cities. The Christian socialist and labor leader, Mr. Kagawa of Kobe, has organized two successful groups, in Tokyo and Kobe, among factory workers. Although under a committee of working men, the Tokyo co-operative society seems to be in a sounder financial condition and giving much greater satisfaction to its members than the co-operative union of the Imperial University which enjoys a membership of over a thousand University students and teachers, and is controlled by a group of technically trained economists.

The Institute for Social Research, founded three years ago by Mr. M. Ohara, a cotton mill owner of Okayama, stands out as the most striking contribution in recent years toward the progress of social science in Japan. The purpose of the foundation is purely scientific research, and with this in view the institute has been lavishly equipped with apparatus, a splendid library and magazine exchange and a staff of twenty highly trained specialists, nearly all of them Imperial University graduates. As secretary of this staff stands Mr. S. Takata, formerly a well-known social welfare counsellor employed by the Home Department in Tokyo. At present three lines of work are being followed: investigation of definite social problems, publication of surveys and investigations, and lectures and study groups for working men and students of social science. The library, which covers the whole field of social, economic, industrial and political reform, is of immense value and is available for the use of students who may read in the large rotunda provided. Two text books have been prepared, one for workingmen, called "*Rodosha no Mondai*" (Labor Problems), written by Prof. Morito, and a translation of Stanley Webb's "Prevention of Destitution", adapted for students. Study

groups in both of these courses are being led by Mr. Takata.

A number of original surveys are being carried on in different places, such as "Recreation in Osaka" and a similar study in the city of Tokyo, "Labor Unions in Japan," "Conditions of Workers in Coal Mines," "Infant Mortality in the Spinning Center of Hachioji," "Women Labor in Japan," "Co-operative Agencies," and "Laws Relating to the Protection of Children." Two or three of the employed staff are kept abroad for purposes of research, one of whom is studying the co-operative movement in Germany.

A publishing and distributing center has been opened at No. 12 Nishi Kobai-cho, Suruga Dai, Kanda, Tokyo.

Here the published findings and surveys of the Ohara Institute will be available for the public. Three year-books are already prepared: "The Labor Year-Book," "Year-Book of Social Hygiene" and the "Social Work Year-Book." These are immensely valuable sources of information for those interested in Japan's social problems.

**Experimental
Laboratory**

In addition to this princely contribution toward the advancement of social science, Mr. Ohara is building a large experimental laboratory at his Kurashiki

Mill for the purpose of research in the psychology of labor. He has engaged a staff of scientists for the intimate study of the workers in his mill to ascertain the effect of fatigue, long hours and high speed machinery upon the health and output of his employees. He also proposes to try many experiments in the varying of work, in efficiency, in recreation and in the education of his people.

**Buddhist Social
Worker's Training
School**

The growing demand for trained social workers has been recognized in most interesting quarters. The Hongwanji Buddhists have opened two training centers in Tsukiji, Tokyo, and in Kyoto, to prepare men for their growing social work and for

filling the many calls for workers from the charity and philanthropic institutions maintained by the government under joint official and Buddhist supervision. On the other hand the "Labor and Capital Reconciliation Association", organized last year by Baron Shibusawa, with an immense promotion fund, is presenting a course of lectures on Social Science to continue from April to July, which will be open to all social workers. Several of the leading social experts of the country have been secured for these courses, some of them giving as many as twenty-two hours of lectures a week. This may well be the first step toward a permanent social worker's training school, and seems to be a much wiser use of the money of the foundation than that which was originally intended.

A splendid piece of experimental work is the welfare program organized by the Tokyo Electric Company at Kawasaki, midway between Tokyo and Yokohama. In this factory the self-expression of the workers themselves is being realized. In place of the usual entertainments and comforts being entirely provided by the management for the worker, he is encouraged to plan and lead his own welfare program. Eleven different lines of welfare work are promoted, including physical culture, sports and games, sanitation and hygiene, art, music, dramatics, educational group study, safety, public speaking, etc., in all of which the worker has a direct share through the committee system of control and by personally participating in one or more activities. Ten forms of athletics are carried on. Baseball alone numbers seventeen teams organized into a company league.

There can no longer be a question in the mind of any observer that social science as a theory and as practice has become indigenous in Japan. It is equally clear that the Japanese have certain marked aptitudes for social service and that they will be increasingly able to develop a social and industrial welfare program for their own country. Certain striking omissions in that program as now carried on cannot fail to impress one.

Conclusion

Where one factory is concerned over the welfare of its employees, there are one hundred that are doing nothing for their workers. The social welfare secretary of the Factory Inspection Bureau of the Police Department of Tokyo, says that possibly ten per cent of the 300 major mills of the Tokyo district are doing something to better the condition of their people, but when the 13,000 smaller factories of the district employing fifteen hands or over are considered, this small beginning, splendid and significant as it is, is almost lost to sight.

Welfare work in Japan is forced to reckon with the lingering but powerful influence of feudalism in which the nation was so thoroughly trained and which naturally interprets welfare work from the standpoint of paternalism. Until ideals of democracy permeate the working classes, and, in fact, all classes to the point of giving the masses a measure of self-determination, work of this kind will naturally travel in the old grooves, and consist chiefly of benefits conferred by capital upon labor.

It may not be generally known that the machinery for a far-reaching community service already exists in Japanese society in the *Cho Kwai* or Neighbourhood Association. This is a very ancient Japanese institution, organized primarily for co-operative action in religious and patriotic festivals. It has gradually taken on wider functions, varying according to locality and season. The *Cho Kwai* hires night watchmen, puts up sign-boards and maps, unites to apply for municipal action on road-mending, lighting, etc. and organizes parades and demonstrations for returning soldiers and noted fellow-citizens. It also speeds the prospective soldier recruit to his first military service.

These well-known associations have been used in the case of more than one city as a basis for the modern "*Homon iin*" or neighbourhood visitation, while the secretary of the Jodo Buddhist Workingmen's Home in Tokyo has opened that building as a center for the

meetings of the *Cho Kwai*, and has himself been elected secretary of the organization, in which capacity he is extending some valuable ideals of social hygiene to his neighborhood.

Some of the elements of a well-rounded social program that are totally missing or inadequate are supervised playgrounds and instructors, motherhood training and parents' associations, night schools for technical study and self-improvement of factory men, public libraries and reading rooms accessible to the poor, educational and cultural centers for working men and women, clean, uplifting recreational centers for workers, the home-like type of dormitory for young working men, the spirit of volunteer neighborhood social service, spiritual and religious influences and activities for workers, specialized courses on social science and practice and on industrial problems in the schools and seminaries, and thorough training-schools for social workers.

**The Spiritual
Contribution of
Christianity**

Finally, one is left with the impression that the nation is building up a costly and intricate mechanism in its social program, but is in vital peril of running short of the power for its operation. In this connection the remark of the Home Minister, Mr. Tokonami, made to a Tokyo business man, is significant, "We are finding that organization, equipment and scientific training are not enough to make a success of social service. We are looking to Christian circles more and more to supply the spirit of self-sacrifice and unselfishness without which welfare institutions cannot be operated".

CHAPTER XXII

THE BUSINESS WORLD IN JAPAN

Data concerning Import and Export between the Far East (Japan, China, Formosa, Korea, Manchuria, Mongolia, Siberia, Java, Straits Settlement) and North America, England and the Continent.

J. G. SIMS

For convenience, the firms engaged in this business may be roughly, but with approximate accuracy, divided into two general classes: 1. Firms, corporations, etc., the bulk of whose business is on the indent or commission basis. 2. Firms, corporations, etc., who may be classed as international merchants, because the bulk of their business consists in buying and selling for their own account in the chief markets of the world.

The first class, while doing a very large aggregate business, and including many large houses with established reputations, must, nevertheless, be considered as the class of small organizations.

Some of the existing international merchants included in Class 2 began as commission or indent firms, and gradually changed to Class 2 as their greater experience or increased capital, or both, made such a change justifiable. The description of Class 1 as that of "small firms" is to be found in the fact that their method of doing business requires less capital and is free of the inevitable risk which must accompany the business of merchandising. As a natural consequence this class must forego the larger profits which are earned by the greater risks.

There has been, during the past five years, a considerable number of firms belonging to neither of the above classes. Their business was entirely speculative and consisted in buying anything which could be bought on margin and in at least fairly large quantities, and holding for a rise in price. They thrived on rising prices, but the depression which set in in the spring of 1920 has put many of them out of business, and others yet will follow. The hardships of the masses were aggravated by the operations of these parasites, but we will not consider them as an essential part of normal trading.

There is another way of classifying those engaged in this international trade. A. Those whose success depends primarily on the efficiency of their organizations, and the trading skill and experience of their managements. This may be called the safe way. B. Those whose success depends not on legitimate competitive trade, fairly and efficiently carried on. This type of trader may appear as: (a) One whose operations achieve financial success only because of an artificial advantage secured and maintained (1) by force of governmental aid, or (2) the improper use of large funds for destroying competition, or as a (b) speculator who buys in large quantities in the attempt to manipulate the market to his advantage, or who depends on his ability to anticipate the market. This may be called, and is, the unsafe way.

Concerning this classification it seems safe to say that class "A" consists mostly of firms whose trading experience extends back generations into the past and who have evolved a high standard of business ethics; or of comparatively new firms whose managers and owners are men of a strong sense of honesty and truth, giving these words their Christian content. The second class, particularly those mentioned in "B, a, (2)" and "B, b," consist primarily of men whose sense of acquisitiveness is stronger than their sense of honesty and social justice. It should be borne in mind that we are here discussing not the merits or demerits of an occasional sally in

speculation, but speculation and unfair competition as a business policy.

It would be correct to say that the majority of the larger and best established English firms in Japan belong to class "A," while a majority of the larger Japanese firms belong to class "B." The explanation of this fact is, I believe, to be found not in a natural difference between the English and the Japanese traders, but rather in the differing views of life and moral values resulting from different systems of philosophy, education and religion. There are other contributing causes, e. g. the wide divergence between the Japanese business customs and their commercial laws, due to the inefficient teaching of commercial law, and to the fact that the customs are old and well known, while much of the commercial law is comparatively new and in advance of custom.

The improvement of trade morals in Japan, as well as in any other country, is a matter of religious education. Either the advanced Christian ideals of honesty, truth and altruism are wrong and must be abandoned, or else the Japanese practice of selfish expediency is wrong and must be abandoned. There is no other way under heaven whereby the now growing antagonism between the Western nations and Japan can be stopped and ultimately eradicated. I am speaking of Japan because she is the leader of the East and because I know her best. And when I thus classify her traders, I am not forgetful of all the steady and commendable qualities which her people possess, nor of the fact that such a classification will deeply wound many Japanese, some of whom are dear friends, who possess the highest Christian character and who, sensible of the truth which I have stated, are quietly and effectively doing all in their power to remove the causes of this classification. But it must be emphasized that at root, the antagonisms between Japan and Western nations are due to differences in morals. What offends and alienates the foreigner as dishonest and immoral does not, in very many cases, seem dishonest and immoral to the Japanese view.

Because this is true the Christian movement in Japan cannot be complete unless it adopts, as a definite part of its program, 'the education in Christian schools of commerce, accounting, finance, etc., of young men who shall enter business and some of whom will become the business, industrial and financial leaders of Japan. This must be done.

1. Because, slowly but surely, this element is crowding out the militarists and coming to exercise a greater influence in shaping national policies. If, therefore, the men in high places in business know and do what is honest, true and socially just, the nation will be lifted up.

2. As a necessary means of conserving the results of what is called, for the sake of convenience, the evangelistic work. The missionaries and Japanese pastors and workers scattered throughout Japan convert hundreds of young men. As the trend of life for young men in Japan is overwhelmingly toward industry and commerce, many of these are lost when they go to unchristian schools. And of those who survive this danger, many go down in the presence of the unchristian and hostile environment of non-Christian firms. We need Christian commercial schools, so that we may have Christian business men and firms to lift the moral standards.

The first part of the book is devoted to a general history of the United States from its discovery by Columbus in 1492 to the present time. It covers the early years of settlement, the struggle for independence, the formation of the Constitution, and the growth of the nation. The second part of the book is devoted to a detailed history of the United States from 1789 to the present time. It covers the early years of the Republic, the struggle for the abolition of slavery, the Civil War, and the Reconstruction. The third part of the book is devoted to a detailed history of the United States from 1865 to the present time. It covers the Reconstruction, the Gilded Age, the Progressive Era, and the modern era.

JAPAN

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CHAPTER XXIII

THE FEDERATION OF CHRISTIAN MISSIONS

I.—GENERAL SURVEY

By G. W. FULTON, SECRETARY

There are now thirty-two Missions in the Federation, and the roll of the last meeting of the Conference contained sixty-nine names. It represents therefore practically the entire missionary body in Japan, with the exception of the S. P. G. Mission and that of the Episcopal Church, U. S. A. An annual conference is held, at present, in Karuizawa during the summer, where a large attendance of missionaries, not delegates, is possible. The *ad interim* business of the Federation is discharged by an Executive of nine members, which meets monthly or bi-monthly.

One of the leading features of the Annual Conference is the discussion of topics of general interest to the missionary body, in the form of papers prepared by individuals who have made a special study of the particular subject. Also it is the aim of the Conference to secure each year a speaker of prominence to conduct the devotional hour for each day. Last year the Conference was particularly fortunate in securing the services of Dr. John Kelman of New York for this work.

The Federated Missions are responsible for the publication of the "Japan Evangelist", a monthly magazine, important as a medium of communication between the Missions on the field, as well as a source of information for the home constituencies concerning the work in Japan. By action of the last Conference, instead of an

editorial committee, an Editor-in-Chief and an Associate Editor, were elected, and arrangements made for improving the quality and financial standing of the magazine. The two editors are Dr. E. T. Iglehart and Rev. S. Heaslett.

Another publication of the Federation is "The Christian Movement", which has been issued each year since 1903. It is of the nature of a Year Book which gathers up the principal events, movements and ideals of the current year. It is not only valuable from the standpoint of Christian workers on the field, but has become a very necessary book of information and reference for the missionary interests at home.

The Christian Literature Society is another agency created and supported by the Federation, which annually is making a large contribution toward the Christianization of Japan. The past year the Conference made it responsible for the publication of the "Myojo", a monthly paper for students in government schools, with an issue of 72,000 copies. This is an addition to its ordinary work of turning out thousands of pages of books and tracts for the Christian instruction of the Japanese nation.

At its last meeting the Conference arranged for the conduct of Newspaper Evangelism an an interdenominational enterprise. A Standing Committee was appointed, a fund has been collected, and already a beginning has been made of this work with Fukuoka in Kyushu as a center.

Through a Standing Committee on Sunday school work, the Federation is co-operating with the Japanese National Sunday School Association in this important branch of Christian activity. It has also Committees on Social Welfare, International Friendship, Education, Evangelism, etc., through which it is carrying on continuous efforts along these various lines.

II.—THE NINETEENTH ANNUAL CONFERENCE OF FEDERATED MISSIONS

S. J. UMBREIT

Since the Conference of Federated Missions meets in Karuizawa a large attendance at both business and devotional meetings is assured. The Nineteenth Session, which convened August 1—5, 1920, was no exception to this rule. Sixty-five full members and one corresponding member constituted the personnel of the Conference. For the first time an accredited representative of the Finnish Lutheran Mission appeared and was enrolled as a member of the Conference. Bishop Kogoro Uzaki of the Federation of Churches in Japan and Rev. J. W. Hitch of the Federal Council of the Protestant Missions in Korea, fraternal delegates from their respective organizations, brought greetings and were invited to seats in the Conference.

Visitors from abroad were made
Corresponding corresponding members. The following
Members were reported present: Rev. John Kelman, D.D., of the Fifth Avenue Presbyterian Church, New York City; Rev. H.E. Dosker, D.D., Professor of Church History, Louisville Theological Seminary, Kentucky; Rev. R. G. Boville, international director of the Daily Vacation Bible School Movement, New York; Prof. and Mrs. Robert Bruce, Boston University; Lady Moss, wife of Sir Charles Moss of the Supreme Court of Canada; Mr. K. J. Sanders, Y.M.C.A. Secretary for India; Rev. R. C. Bartels, Vicar of Christ Church, Yokohama; Rev. R. R. Stier, Pastor of the Presbyterian Church, Sayresville, N. J.; Rev. K. Ibuka, D. D., President of Meiji Gakuin, Tokyo, and Dr. W. E. Hoffsommer, Principal of the American School, Tokyo.

**The Devotional
Spirit of the
Conference**

A deep devotional spirit characterized the Conference throughout. The Sunday services, especially the sermon by Rev. A. K. Reischauer, D. D., Chairman of the Conference, set a fine spiritual pace for the entire session. A special feature of the Conference was the early cottage prayer meetings, which were held in different parts of the village. The daily devotional services, conducted by Dr. Kelman, were thought-provoking and highly inspirational. They gave us new visions of Christ and also of our responsibility as laborers in his vineyard. The Conference fully recognized the need of a thorough revival throughout Japan, and therefore designated the first Monday in November, as a day of prayer for all Missions connected with the Conference.

Interesting Papers Very interesting papers were read by the following persons: Miss L. Mead, "The Teacher Problem and its Solution"; Mr. T.E. Jones, "Social Service in the Sunday School"; Mr. Seishiro Iwamura, "Japanese Sunday School Literature"; Mrs. G P. Pierson, "The Value of the Sunday School as an Evangelistic Agency"; Mr. H E. Coleman, "The Scope and Work of the World Convention"; Rev. D. Norman, D. D., "What the Convention should Mean to Japan"; Rev. P. A. Davey, "Follow-up Work of the Convention"; Rev. A. Oltmans, D. D., "The Present Status of the Interchurch World Movement"; Rev. C. W. Iglehart, "The Place and Work of Missionaries in Winning Japan to Christ".

**Newspaper
Evangelism**

Since newspaper evangelism, as carried on by several missionaries in the past, has proven to be a very fruitful evangelistic agency, the Conference resolved to utilize this method of work on a more extensive scale. The Missions are urged to allocate persons, particularly qualified for such work, to the enterprise, and finance it amply, so that the greatest possible results may be attained. A standing committee of nine members on newspaper evangelism was also appointed,

three of them to retire each year; the specialists on social and temperance work shall be members of this committee. It shall be the duty of this committee, (a) to serve as a bureau for the collection and dissemination of information regarding the work of newspaper evangelism; (b) to represent the Conference of Federated Missions, in carrying on the work as an interdenominational enterprise in Japan; (c) to take such steps as may be necessary, in consultation with Missions and Boards, for the establishment of such an enterprise.

A memorandum on missionary health **Missionary Health** was presented to the executive committee by Dr. P. B. Cousland. This important subject was then recommended to the Conference by the executive committee for careful consideration. During the discussion Dr. J. L. McSparren was introduced and addressed the Conference on a proposition for a co-operative sanatorium in Karuizawa. A committee was then appointed to investigate the entire subject and report its findings to the executive committee, and upon approval by that committee, to send them to the Missions represented in the Conference, to be forwarded by them to their respective Home Boards. A copy of the findings is also to be sent to the Committee of Reference and Counsel in America, and to the Conference of Mission Secretaries in Great Britain.

In accordance with a decision of the **The Myojo** Conference of 1919, the Christian Literature Society undertook the publication of the *Myojo* from January 1920. This paper costs the Society approximately 500 *yen* per month, for which no financial provisions are made. Mr. George Horn gave an enlightening account of the good work the paper is doing for higher school students and teachers in primary schools, and urged that ample money be secured for the publication and the extensive circulation of this excellent evangelistic agency. In order to put the entire movement on a solid financial footing, the Conference recommended to the Missions co-operating in it,

to make special grants amounting to not less than 100 *yen* per unit of representation.

**Missionary
Allowances**

The question of missionary allowances was brought to the Conference, by the Chairman, for discussion. On account of the unprecedented rise in the cost of living, especially in Japan, the matter was thoroughly considered but no definite conclusions were formed; but the subject was referred to a committee for further study and later to report to the executive committee. If their findings and recommendations are approved by the executive committee the several missions are to be notified of the result, and a copy of it to be sent to the Committee of Reference and Counsel in America, and to the Conference of Mission Secretaries in Great Britain.

Dr. E. T. Iglehart, one of the editors of the *Japan Evangelist*, reported that the Magazine was published at a loss owing to the increased cost of material and labor, and that since the responsibility for its publication was somewhat divided the best possible results could not be achieved. He also presented a number of proposals for better financial support and for more definite responsibility. After the matter was thoroughly discussed, it was decided that the in-coming committee on the *Japan Evangelist* should have full responsibility for the publication of the paper. Dr. E. T. Iglehart was elected editor-in-chief and Rev. S. Heaslet associate editor of the magazine. Every effort is to be made to make the periodical self-supporting, and to induce the entire missionary body to aid in its preparation and circulation.

The financial responsibility for publishing in the *Christian Movement* is hereafter to be borne by the Conference of Federated Missions. The sale and distribution of the book will be entrusted to regular agencies in different parts of the world. The missions in Formosa are invited to appoint a member to the Board of Editors, and assume responsibility for the Formosan section of the book. It was also voted to

**The Christian
Movement**

change the name, "The Christian Movement in the Japanese Empire" to, "The Christian Movement in Japan, Korea, and Formosa". This action was taken to avoid all misunderstanding, especially in the home lands.

The Conference looks with favor upon the establishment of an Associated Treasurership, for such Missions as may desire it. If such an office were filled with qualified experts, the business of mission work would no doubt be much more satisfactorily done; moreover it would relieve missionaries of work for which they are not especially qualified and which they did not intend to do when deciding to come to the foreign field. This matter is referred to the Mission Boards of such Missions as may be interested, and a copy of the resolutions passed by the Conference is to be forwarded to the Committee of Reference and Counsel, and the Conference of Mission Secretaries in Great Britain

The amount of miscellaneous business brought before the Conference indicates the vital position this annual gathering holds in the co-operating Missions. Whenever appeals are made for funds to support joint work of the Conference, consideration is to be given to the financial strength of the missions concerned.

The matter of raising opium poppies and the manufacture of opium for illicit purposes, presented by the Baptist mission, was referred to the committee on Social Welfare, which is to report its findings to the next Conference. The request of the W.C.T.U. to have a representative on the Social Welfare Committee was granted. The Conference recognizes the great need in Tokyo and other port cities, of homes or lodging houses in which missionaries can be comfortably and reasonably provided for during a transient residence in the city. This matter however is to be left to private enterprise or philanthropy.

The in-coming Executive Committee is to continue the effort to establish a Social Service Bureau in co-operation

with the Japanese Church Federation, and if possible secure a specialist to take the work in hand. The increasing importance of the Moving Picture as an educational and religious agency is very evident. Mr. G. E. Trueman was requested to promote moving picture facilities and collect and distribute information to all who may desire it.

The Conference, realizing the importance of a link between the Sunday school and the church for the teen age, heartily endorses organized effort, as carried on in certain centers of Japan, to protect children during those critical years, and secure them for the church.

The Publicity Committee, after consultation with the Executive Committee of the Conference of Federated Missions and the Federation of Churches, was authorized to publish a pamphlet or folder containing information about Christian work in Japan, for distribution among delegates of the World Sunday School Convention.

The Executive Committee, according to instruction given by the 1919 Conference, presented a revision of the constitution and by-laws. After considerable discussion the revised constitution was accepted, and will be handed down to the Missions for consideration and approval. The name of the Conference is to be changed to the Federation of Christian Missions in Japan. This name corresponds more closely to the Federation of Churches in Japan, with which organization it is the desire of all missions to co-operate as perfectly as possible. The footnote to Article IV in the old constitution, interpreting the word evangelical, is to occupy the same place in the revised constitution. The Conference evidently wants no other members but those of a true evangelical stripe. The Conference is more and more becoming a bureau of valuable mission information, a generator of spiritual power, and an object lesson of international and interdenominational work successfully carried on.

CHAPTER XXIV

THE FEDERATION OF CHRISTIAN CHURCHES

K. MATSUNO, SECRETARY

The annual meeting of The Federation
The Annual Meeting of Christian Churches was held on the
ninth of April, 1920. There were
ninety-three members present. After the regular routine
business the meeting drew up the following declaration
on the restoration of world peace, with special reference
to Korean and Chinese conditions.

The New Ideal of peace at the end of the greatest war
for Japan in history, there still remain unsolved
many misunderstandings and doubts and
suspicions between the peoples of the world. This is a
cause of deep regret to us. We desire to help as much
as we may in the solution of these grave questions and
in clearing away these misunderstandings and suspicions.
In so doing we want to help make our nation to be,
what she ought to be, a leader in the civilization of the
Orient and a defender of international justice, a nation
looking toward world enlightenment and contributing to
the realization of the Kingdom of God.

Therefore this Federation of Japanese Christian Churches
has passed the following resolutions which it desires to
make public :

1. It is a matter of much regret to
The Korean us that the Korean affair has been
Situation misunderstood as a persecution of
Christians, and also that there has been
much exaggeration in the reports in regard to the

attitude of the Japanese people toward the Korean people. We unhesitatingly acknowledge that among the policies adopted and carried out by the authorities there have been many things which we cannot approve. While we believe that the authorities, in view of the Imperial Edict regarding the just treatment of the Korean people and the reform in the system of the Government-General, will not make the same mistakes again, we shall watch the acts of the authorities and we hope that Japan will guide the Korean people with justice and humanity.

2. To our deep regret the flames of **The China Question** anti-Japanese feeling in China and among a portion of the people of America have been fanned by the suspicion that we have no intention of returning Tsingtau but would hold it permanently. The declaration has been made often, both at home and abroad, that we would return Tsingtau and we firmly believe that at the proper time and in the proper way this will be done. But we cannot affirm that our attitude toward China has hitherto been altogether open and impartial. Our people should reflect upon this seriously. At this time thoughtful people both in and out of office are giving careful thought to this matter and are striving to really bring about good relations between China and Japan. We deeply hope that by giving wise direction to this current at this time, our government and our people may so respect the feelings and interests of the people of the Chinese Republic that a neighbourly friendship may be built up and the peoples of China and Japan may be firmly welded together in mutual understanding.

3. Among European and American **Militarism Rejected** people there is a mistaken idea that we are clinging to militaristic and aggressive principles, and that we are thus a second Germany. We deeply regret this. In every nation there are those who admire militarism and to this Japan is no exception. But we unquestionably believe that both our national policy and the desire of the majority of our people are

always for peace and without ambition to invade and possess the territory of others. It is our aim to lead our people to the absolute rejection of militarism and to help bring about a world peace that will endure forever.

4. It is a matter of great joy to us that at a time when the necessity for mutual understanding and trust and friendship among the nations is most vital, the League of Nations has been established. We Christians in this land believe that we are richest in international ideas and have the clearest understanding of the great principle of world brotherhood. Our religion has done this for us. And so at this great time it is our ambition that our whole people shall be permeated with the spirit of the League of Nations, and at the same time we wish to join with Christian people throughout the world in bringing it to perfection."

It was decided to send special deputations to the leading cities of Japan in order to make known the attitude of the Federation. That Japanese people should thoroughly understand the spiritual significance of the International League is very important: Japanese Christians should communicate and co-operate with Christians throughout the world in order to help toward its true fulfilment.

CHAPTER XXV

BRITISH AND FOREIGN BIBLE SOCIETY AND NATIONAL BIBLE SOCIETY OF SCOTLAND

FREDERICK PARROTT, SECRETARY IN JAPAN

**Unlimited
Opportunity** In the work of translation, publication and circulation of God's Holy Word, it is well that we look back from time to time over the way that God's guidance

has enabled us to go. We can truthfully write that God, in working His purposes out in the Islands of the Sea, has most distinctly given much encouragement to His work and workers in Japan. The circulation of the Holy Scriptures meets with no hindrance comparable with that found in many countries, and continually "The entrance of His Word bringeth Light". Our only regret is that our efforts to cope with the unlimited opportunities are so feeble, and that more **do** not join in this simple, yet magnificently effective method of reaching the hearts and lives of the millions whose need of the truth as it is in Jesus grows ever greater as life becomes more complex.

Everywhere the sales of the Scriptures have been quite equal to those of former years. The work of publishing the Revised Text of the New Testament in our many editions has progressed steadily and perseveringly. We hope to bring out in 1921 this Revised Text in a Romanized edition. The Revised Text has been issued in our New Testament in point letters for the blind, and has already had a good sale. It is much welcomed by those who depend on reading alone for

comfort and consolation as well as for their apprehension of God's message to them.

Colportage has accounted for over
Colportage 76% of our total circulation. In this work twenty-four men worked during the year, and of this number seven worked throughout the year. Mr. Ishikura obtained the highest total of sales. To his credit, it should be recorded that his faithful labours resulted in the sale of 14 Bibles, 273 New Testaments, and 15,673 Portions, a total of 15,960 copies. The scene of his labours was in Osaka Prefecture. Our system of sending men out by twos, works well. These men are trained carefully, for a good colporteur, in addition to his qualities as a good salesman, has to keep accurate account of his doings and goings.

**Bible Distribution
Among High
School Students** Mr. Lawrence writes: "During the first months of the year, in company with one of our colporteurs, I carried on the work of Bible distribution among students attending the high schools in Kyushu. Commencement was made in the city of Kagoshima, an important educational centre. It is gratifying to record that at all the schools visited there was a good demand for the Scriptures among the students. As soon as our stock was displayed, students at once crowded round us and commenced an eager examination of the various editions. All were non-Christian, yet none displayed opposition to our work, or seemed displeased at our presence in their schools. At one school 120 copies were disposed of, many of the books being in superior bindings. In Kagoshima we visited fourteen schools situated in the city, and had the satisfaction of effecting sales at every one of them. During the year, a tour was made in Taiwan (Formosa), and each of the principal towns was visited. At the high schools in Taihoku, and in the towns in the south of the island, we were able to secure unusually high sales. Scriptures in English were in great demand, as was also the English-Japanese diglot New Testament. The pastors of

various churches made us very welcome, and gave us considerable help. Our sales totalled over 2,500 copies, including Bibles, New Testaments and portions."

"I was also able during the latter months of the year to visit our colporteurs in various parts of Kyushu, and afford them some help. For encouragement and success we thank our heavenly Father, and ask His blessing on what He has enabled us to do."

The New Testament Appeals to Young Men Colporteur Kichijiro Ishikura relates that, when selling Bibles some three years ago, a young man purchased a New Testament rather unwillingly, but some time after, he began to read the book day by day. This led to the baptism of himself and his wife. Mr. Ishikura, on visiting the same district recently, met the young man, who related his experiences and then bought forty New Testaments for distribution among his friends.

A Detective Story Colporteur Kiyoshi Tanaka reports that while working in Omi prefecture a young man came to him and said: "I am a detective attached to the local police station. A few days ago, one of our policemen reported that some one is selling books of a very dangerous nature, similar to the teachings of Bolshevism. I am investigating this matter, so please let me see your books." The colporteur replied: "This Book which I am selling is the Bible of God, and the teaching of Christ, the Lord of Resurrection. This book tells of the resurrection of the dead. It also teaches that souls that are dead in trespasses and sins may be regenerated. This ought to be welcomed by the police, who find it such a trouble to satisfactorily deal with criminals. You must have heard how Kambei Kitayama, that tormentor of the police, the well know rascal and drunkard, through the teachings of this book became converted, confessed his crimes, and is now a peaceful subject of our Emperor. Such facts are seen everywhere, for men are being saved by the Lord of Resurrection." The detective replied: Please work for the Christ, who can do such miracles.

I am willing to believe and certainly will make it known to the police and throughout this district that Jesus said: "If a man believe in me, though he were dead, yet shall he live." Both of them knelt and thanked Jesus for His words.

Seed Sowing As the years pass, and time flies towards the date when time shall be no more, this work of sowing the seed of the kingdom is our privilege and our responsibility. While men sleep the enemy still sows tares. Our concern is with the sowing of the wheat of Truth, and to-day is all the time out of eternity of which we have possession. Of how this time has been used, in part, the foregoing is but a scanty account, but it contains sufficient data to enable us to praise God and press forward.

Circulation The total number of Bibles, Testaments and Portions circulated during 1919 was 213,805. The following table shows the method of circulation.

TABLE OF CIRCULATION

<i>Medium</i>	Bibles	N.T.	Portions	Total 1919	Total 1918	Total 1917
Sales by Colporteurs.	439	12,610	153,502	166,551	145,785	230,410
Sales at Depot	3,330	23,373	15,561	45,189	43,017	70,168
Total Sales	3,769	35,983	169,063	211,740	188,802	300,578
Free Grants.....	16	48	2,001	2,065	12,688	1,412
Total Circulation .	3,785	36,031	171,064	213,805	201,490	301,990

Free Grants During 1919, 16 Bibles, 48 New Testaments, 2,002 Portions were sent to prefectural reformatories, to discharged prisoners, to the Y.M.C.A., to the Salvation Army, and to orphanages.

CHAPTER XXVI

THE AMERICAN BIBLE SOCIETY

K. E. AUREL, SECRETARY

Large Plans Nineteen Hundred and Twenty with many peculiarly interesting events has been a truly busy year for the Japan agency of the American Bible Society. As the home society had granted us a considerable increase of funds to operate with, we made large plans, and from the first of the year determined to make a good advance over the previous year. Though we did not reach the goal set before us, the following tables present gratifying figures:

Circulation The *total* circulation in 1920 amounts to 168,716 copies comprising books in fourteen languages, consisting of:

Bibles	Testaments	Portions	For the Blind	Total Copies	Total Value
8,878	89,905	69,641	292	168,716	¥83,232.51

Comparative Table of Circulation for 1919 and 1920:

	Bibles	Testaments	Portions	Blind	Total	Value
In 1920 ...	8,878	89,905	69,641	292	168,716	¥83,232.51
In 1919 ...	6,806	44,510	50,753	62	102,131	35,538.52
Incr....	2,072	45,395	18,888	230	66,585	47,693.96
" % ...	30%	102%	37%	371%	65%	134%

Colporteurs The hope of increasing the number of our colporteurs from the beginning of the year did not materialize. The

men we wanted were not obtainable. Therefore the circulation attained was carried out by a very small number of workers. All honor to them.

We had planned to begin our special efforts in Hokkaido early in the spring, but were delayed until well on in the summer owing to the impossibility of obtaining our books from the printer. Although July was not a good month in which to commence our drive, we could not give way to hesitation but courageously pursued our task. As severe winter weather usually begins up there before Christmas, we were obliged to put forth strenuous and untiring efforts, even ignoring rainy weather and bad roads.

A total of about 30,000 copies of Scriptures was scattered throughout that great island. It must be added, however, that a good part of the success of this undertaking was due to the co-operation of the churches in many towns.

One incident of special interest as a direct and immediate result of this work, was the ingathering of a whole family into a certain church.

Without the Bible there would be no churches, no Sunday schools, and no World S.S. Convention. We made it our business and regarded it truly as our privilege to prepare ample supplies of the Old Book, arranging two stands in prominent places where they were available to any and all of the many thousands of people flocking daily to the Convention Hall. The Bible was present in its rightful place at all the sessions of the convention, and the Bible Society aided in giving it more prominence by means of a "Bible Pyramid" in the exhibit hall. In the entrance to the Y. M. C. A. and exhibit halls, pictures concerning the Bible and Bible work were constantly shown by means of an automatic stereoptigram. About 20,000 copies of an edition of the Gospel of Matthew specially prepared in commemoration of the convention, were sold.

**The Eighth World
Sunday School
Convention**

Interesting and inspiring incidents as results of the diffusion of God's Book among all sorts and conditions of people in our field have been communicated to us. The Lord be praised for the Bible! An untiring worker for the salvation of criminals writes; "It is a curious fact that even with people who have no special reason for knowing that the Bible is of any more value than any other Christian book, there is some subtle thing that makes them hold on to the Bible when a choice between books has to be made. A Japanese prisoner can only have a limited number of books by him at any one time, and if he receives a new book he must exchange for it one already in his possession. It has been my experience that a man never gives up his Bible. Its words carry with them their own authority, even for those who do not know from hearsay that it is a unique book."

The above mentioned worker also writes the following: "Not very long ago, I greatly desired to send a book of comfort to a high Japanese official who had passed through great sorrow. I searched my book shelves for a suitable book, but could not find one that I felt would accomplish what I wanted done. During my search, however, I kept recalling verse after verse and chapter after chapter in the New Testament. I felt that if these were only bound in a small pamphlet by themselves and labelled without other comment, 'The Consolation of Christ,' they would have been just what I wanted. So do the words of Scripture speak for themselves."

Dr. Loomis died at the ripe age of 81 in a hospital at Karuizawa on August 27th, 1920. An impressive memorial service was held at the auditorium on the morning of the 28th conducted by the Rev. Dr. John P. Kelman, pastor of the Fifth Avenue Presbyterian Church of New York City, and the Rev. A. D. Hail of the America Presbyterian Mission in Osaka. The

Incidents

The Consolation of Christ

Death of the First Agent, Dr. Henry Loomis

body was removed to Yokohama, where, on the following day, it was interred by the side of Mrs. Loomis who had departed this life only four months earlier.

“The whole development of the publication and distribution of the Scriptures in Japan during thirty years, was largely under his supervision, in association with the representatives of the British societies. He was keen for any unusual opportunity of interesting the people of the country in the Bible” (Bible Society Record).

“Dr. Loomis had the respect and confidence of all the missionary body and the esteem of the growing Japanese Church. Courteous in his manners, acquainted with the best in the Empire, thoroughly believing in the purposes of the Japanese people, he made friends innumerable for the society. Above all he was faithful to God through Jesus Christ: he knew on whom he had believed” (Advisory Committee of the Japan Agency).

CHAPTER XXVII

THE INTERCHURCH WORLD MOVEMENT

BY A. OLTMANS, SURVEY SECRETARY

As the "Christian Movement" for 1919 omitted all reference to the I. W. M., a very brief resumé of its activities, for the sake of history, may not be out of place here.

The Movement had its origin in the U. S. A., in December of 1918, and was launched as a definite movement during the spring of 1919. It was self-creative in a sense, but soon obtained the endorsement of several prominent Mission Boards and Societies. Its scope of operation was limited, by definite action, to accredited Boards of Home and Foreign Missions, excluding all inter-denominational societies and agencies.

A visit to the Orient of two of the men prominently connected with the movement led the Executive Committee of the Conference of Federated Missions in Japan to assume responsibility for the gathering of data on inter-denominational movements in this country, and to co-operate with the Movement at home in every possible way. To further this task the undersigned was asked to act as survey secretary for Japan in behalf of the Movement under the general direction of the Executive Committee of the Federated Missions. Consent to do this was obtained from his Mission, and he acted as such till the annual meeting of the Conference of Federated Missions in August, 1920. All the expenses connected with the work were borne by the Inter-church World Movement. An I. W. M. department was opened in the Japan Evangelist, through which monthly reports of the pro-

gress of the Movement were made. The survey work of the Movement was mainly of three kinds:

(a) *Mission Surveys and Budgets.* This was the work of each Mission, and the results were reported directly to the respective Boards at home, and to the headquarters of the Movement. The surveys covered a period of five years, for Home and Foreign Missions, Religious Education, Ministerial Support, Hospitals and Eleemosynary Institutions.

Thirty-two different denominations in the United States united in the Movement. Their budgets as finally presented, apart from any union or inter-denominational projects as such, aggregated the sum of \$326,107,837 for the single year 1920, and a total of \$1,320,214,551 for a period of five years (1920-1925). Of these amounts the budgets presented for Foreign Missions were \$104,485,639 for the year 1920, and \$450,005,686 for 1920-1925.

The amounts asked for by these different Mission Boards for their work in Japan aggregated \$10,093,116 for the year 1920, and \$37,148,413 for the five years' period.

It was understood that these askings of the Boards through the Missions were in each case *in addition to* the already operating budgets for the work in hand, *i. e.*, they were supposed to be for *advance*, and not for maintenance of what already was being done. This, however, as afterwards appeared, had not been clearly understood in every case, at least, it seemed not to have invariably been acted upon. But at any rate these surveys remain as so many challenges to the respective home constituencies, regardless of what has become of the I. W. M., as such.

(b) *Special Surveys.* These pertained to special departments of work, such as educational, social, industrial, eleemosynary, etc. The purpose of these was more to get a complete view of existing conditions and of possibilities and opportunities for larger service along these various lines. A number of *questionnaires* were sent out here, and were filled in as far as possible by

different individuals directly connected with these various kinds of activities. Wherever possible, copies of these filled in questionnaires were kept by the survey secretary.

(c) *Union Projects Surveys.* To the making out of these we were encouraged by the I. W. M. at home. Here in Japan they were of two kinds: first, those of ten central cities, from Sapporo in the North to Fukuoka in the South. The total budget presented for these various objects was \$3,229,410 and of this sum \$114,910 was to be raised on the field.

Second, surveys and budgets of cost for twenty-one different union projects, some of them new, but most of them already in operation. The aggregate budget for these union projects, as prepared by various committees, was \$6,113,130 of which sum it was estimated that \$535,100 might be raised here in Japan.

A further activity in Japan was the construction of graphic survey maps of all the *Ken* (prefectures) and *Fu* (districts) of the country to serve as material for a complete geographical survey of Christian occupation as at present existing in Japan. This phase of the work came late, at a time when doubts were already arising here and there as to the ultimate outcome of the whole movement. The idea was to keep copies of these surveys here on the field, and this has been done as far as the maps have been prepared, but it has been exceedingly difficult to get this work completed. In fact at this time of writing only about one third of the forty-six maps requested have been turned in to the survey secretary. The complete collapse of the I. W. M., as such, several months ago, has doubtless had the effect of dampening the enthusiasm for any kind of work whatever that was started under its auspices. It is believed, however, that the completion of these maps might prove very useful here in Japan for any future survey work.

As is now well known, all union projects planned under the I. W. M. came to naught by being placed, in the financial drive, under the "B," or the so-called

"Friendly Citizens" section, which met with dismal failure.

Since that time the account from the field has been called in by those who are closing up the Movement, and the relations of the Federated Missions' Executive Committee and the survey secretary to the movement, have ceased to exist. The secretary operates now under appointment of the Conference of Federated Missions only, but as such no definite task has been assigned. All that remains to be done is to complete, as far as possible, the graphic survey maps, and send them in, together with the final financial account, to the office in New York.

**Valuable Work
Accomplished**

As has been repeatedly pointed out, it is not necessary that any part of the work done under the auspices of the I. W. M. should become fruitless in the end. The voluminous survey material gathered is just as valuable in itself now as it would have been had the I. W. M. succeeded. Extensive plans for a complete survey of Christianity in all its phases in Japan, similar to what is being done in China, if entered upon in all earnest by the united efforts of the Japanese Churches and the Missions, could use the already obtained data as a good basis for such an undertaking. And the results of such a general survey could be brought before a General Conference of Christian Workers in Japan, similar to the Conference planned for the whole of China some time this year, and such as has been in the minds of some of the workers in this country.

CHAPTER XXVIII

THE WOMAN'S CHRISTIAN TEMPERANCE UNION IN JAPAN

MISS E. A. PRESTON

The National W. C. T. U. of Japan
World's Convention is part of the World's organization.

After an interval of seven years, the World's Convention was held in London, England, in April, 1920, and Madame Yajima, 88 years of age, President, with Mesdames Gauntlett and Watase, went as delegates to represent Japan in this great world effort for Peace, Purity and Prohibition. Mrs. Gauntlett also attended the International Woman's Suffrage Congress held at Geneva in June, and the National officers undertook the responsibility of aligning the W. C. T. U. of Japan with this great movement. The National W. C. T. U. collected locally ¥13,000 to defray the expenses of these delegates.

The Tokyo Circle of the Foreign
Tokyo Circle Auxiliary of the W. C. T. U. has made
Settlement a beginning in settlement work at Matsukura Cho, a slum district of Honjo, Tokyo, where the living conditions are deplorable. Land has been purchased for ¥22,000, a Bible woman engaged who visits among the homes, and as soon as possible a dispensary, day nursery, and other social institutions will be established.

Among the most strongly entrenched
Geisha Leaflet social evils in Japan is the *geisha* system, which penetrates deeply into its business and social life, destroying the sanctity of the home and

ruining morally and physically countless numbers of young men and women. The Foreign Auxiliary of the W. C. T. U. published a leaflet attacking this evil, and showing something of the true nature of the *geisha* and the system of which she is the victim. After a somewhat chequered early career, in addition to its foreign distribution, the *geisha* pamphlet in Japanese is to be distributed by the National W. C. T. U. to the members of the Imperial Parliament, and to leading officials throughout the country.

Misawa Chiyono went as a servant to a restaurant, was required to serve guests in an immoral way, and refusing to do so, was sold to six different masters in one year's time, being finally compelled to yield. She was rescued and placed in our Rescue Home where she now is. It was decided to make hers a test case, appeal being made to no less than five different courts, always with the same result, too common a breach of the law to be punished. The W. C. T. U. intends to interpellate this Diet (February, 1921); "How will you protect the chastity of girls?" One of the crying needs is the protection of the chastity of maid-servants both by law and by force of public opinion.

Our Florence Crittenden Rescue Union of the W. C. T. U., for the abolition of prostitution abroad, has published the report of one of its number, Mr. Nunokawa, who made a thorough investigation into the promoting conditions in Amakusa and Shimabara, two districts in Southern Japan that are a prolific source of supply for outgoing prostitutes. The report is the only authoritative one along this line of work and is most illuminating.

This Purity effort is now in its fifth year. Its purpose is not so much the collecting of five or ten *sen* in these little bags, as widespread Purity propaganda. 100,000 of these bags are being distributed this year, not only to the W. C. T. U. constituency and Christian churches, but to the Y. M. C. A. organizations and *Shojo Kwai*

(Virgins' Club), a non-Christian society with 1,000,000 members and an organization in every town and village. It is under the supervision of the Home Department and locally of the school teachers and village officials. It is interesting to note that each member of the *Shojo Kwai* promises not to marry a drunkard.

The Tokyo police authorities are making an effort to remove *geisha* houses, "*Machiai*", and similar "nests of corruption," from public thoroughfares such as street-car routes. This has been largely accomplished at Shinjuku, and is planned for Asakusa. The necessity for entire removal is not recognized, but the evil is thought to be minimized if kept less in easy sight and reach. At the opening of the Meiji shrine, the police forbade public *geisha* dances, which order, to a large extent, was effective. Some of our National officers formally expressed their appreciation of this action.

Every year, either from the W.C.T.U. alone, or in co-operation with other societies, petitions are sent to the Diet:

- (1) to forbid prostitutes going abroad;
- (2) equal penalties for men and women for offences against chastity;
- (3) freedom for women to attend political meetings and to form political organizations.

The W. C. T. U. also supported the appeal to the 42nd Diet for equal opportunities for men and women in the securing of a higher education. They have also co-operated in the demand for a physician's certificate of health as to freedom from physical impediment to marriage in men intending to marry, with the idea of protecting the young women of Japan from venereal diseases.

A protest is also being made by the W. C. T. U. against the manufacture and sale of candy containing alcohol, now so frequently to be found on the market.

The study of law has also been begun, so that the members of the W. C. T. U. can stand for an intelligent knowledge of underlying legal conditions.

Tokyo: Jiai Kwan (Rescue Home) where some 60 girls have been in residence; Protective Home for girls, with grant from the city of ¥2,500; and an Employment Bureau.

Osaka: Home for Business Girls, cost ¥30,000, over 1,000 already helped.

Kobe: Boarding House for Girls.

For about five years in succession a New Year's reception for Oriental students of some six or seven nationalities has been successfully given at the National Headquarters.

Statistics	Local Unions, 76: Membership	4,000
	Y's, and 17: " " "	528
	L.T.L's, 38: " " "	15,000

Six paid officers are employed in the National Headquarters.

Publication	Woman's Herald: Circulation,	13,000
	Children's Herald: " " "	7,000

The Foreign Auxiliary, with its thirteen departments of work, continues to co-operate cordially with the National Society. It numbers 215 paid-up members. In October, it issued an illustrated bulletin, copies of which were distributed to the World S. S. Convention.

CHAPTER XXIX

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

MISS JANE SCOTT

The work of the National Committee **National Work** has somewhat enlarged its scope during the year 1920, but in the main it has followed the lines of the preceding years. During the year Miss Kawai attended the National Y. W. C. A. Convention of the United States and the national convention of the British Association, the World's Conference of the Y. W. C. A. at Champéry, Switzerland, and the conference of the World's Student Christian Federation, as well as other smaller meetings of a similar nature. At all of these meetings opportunity was given to tell of the progress of work in Japan and to present the needs of the country. Miss Kawai has been for years a vice-president of the World's Student Christian Federation, and, under the new plan of organization, she has been made a vice-president of the Worlds Committee of the Y. W. C. A.

In December, 1919, it was made possible to have the use of the beautiful home of Dr. and Mrs. Nitobe, for the period of their absence from the country, to serve the double purpose of a residence for the foreign secretaries who are working under the direction of the National Committee, and also a center from which the International Friendship work of the Y. W. C. A. could be carried on. More and more it had become apparent to the workers here that there were great opportunity to bring together people who wsea

coming from foreign countries and Japanese who were preparing to go abroad. It has been a great privilege to help to interpret Christian mission work to casual tourists who often come to the Y. W. C. A. with letters of introduction from their home Association, and to secure their kind offices for our Japanese friends, who are for the first time setting out toward a strange land. The entire time of one secretary is set aside for this work, and Mrs. Lester McLean, Jr., was sent out to take charge of it.

In November the National Committee moved into a pleasant office building at 16 Itchome, Nishikicho, Kanda. This building should provide for the growth of the work for several years and makes possible adequate and modern facilities for carrying it on.

The summer conference this year was held at Ferris Seminary, Yokohama, the *Kyoritsu Jo Gakko* extending the hospitality of its dormitory to help house the delegates. The constantly growing numbers who attend these conferences are creating an imperative need for conference grounds owned by the Y. W. C. A. We have been greatly heartened by gifts amounting to about \$6,000 toward this project from girls in attendance at American conferences this last summer, who covet for the girls of Japan provision similar to that which they themselves enjoy.

In May Miss Jane Scott arrived in Japan to be the foreign national general secretary, and in November Miss Leona Scott came to be the foreign office executive. The hopes of the National Committee for an experienced industrial secretary have at last been realized in the appointment of Miss Margaret Wells Wood, who begins her work early in 1921.

The Tokyo Association has a membership of 830. Six Japanese secretaries and four foreign secretaries compose its staff. A hundred and fifty girls are studying the Bible in its twenty classes, and the educational department has an enrolment of about three hundred in twenty-five other classes. The year has seen a growth in the work

with the girls in the railroad offices, where there are now several clubs, which are being organized according to one general plan, looking toward affiliation in the future. There are also several small clubs of stenographers and typists, the first-fruits of the work of Miss Lelia Lacy, who came out in September to help with the work among business girls in Yokohama and Tokyo. A beginning has also been made in physical education by Miss Sara Ferris.

Perhaps no single feature of the work has given more pleasure than the family parties which occur four or five times a year and to which both husband and wife come. When the growth of the work crowded out the dormitory, for which one floor of the Association building had been used, Mrs. Shidachi, the president of the Association, prepared the third floor of her own home for the girls to live in. The student work has been growing steadily, but with no new developments, other than a few more clubs.

In October the Yokohama Association
 Yokohama opened its residence for foreign women at 55 Bluff with accomodation for about twenty guests. The Association housed in its downtown rooms for nearly a week, a group of Syrian women and children refugees *en route* to America, a part of the pathetic side of the War. There are seven Bible classes with an enrolment of fifty-five, while 265 persons are enrolled in 21 regular educational classes, learning English, cooking, shorthand and typewriting, singing, Japanese, writing and piano. Several clubs are flourishing and the Association is co-operating with the government in its emigration work. Miss Baker was called home in the spring and her place was taken by Miss Hazel Verry, who was joined in October by Miss Carol Allen. Miss Tsugi Yokozawa, a graduate of the National Training School in New York City, is associated with Miss Verry as general secretary.

Osaka has been the grateful recipient of a splendid gift from the Japanese residents of New York City, who have

given a sum sufficient to provide for a greatly needed dormitory for employed girls in that city. The Association is comfortably established in the house at 99 Itchome, Temmabashi-suji. There are three Japanese secretaries, and Miss Eleanor Allen is associated with Miss Hard as the second foreign secretary. Twenty are enrolled in Bible classes and more than a hundred in educational classes, one of which is a class in sociology.

Early in 1920 Miss Anna P. Birdsall
Kyoto was appointed general secretary and Miss Aki Hayashi director of the educational

work. There are more than two hundred girls and women in the English, music, cooking and Bible classes. Evening classes are held regularly twice a week. About fifty are enrolled in the Bible classes. In the spring an English-speaking club of twenty-eight members was formed.

In October the secretarial force was strengthened by the coming of Miss Blanche Best for student work and Miss Nakanishi as volunteer worker. Through a pageant given by students in religious and government schools, the attention of the public was called to the Y.W.C.A., and a membership campaign held in November resulted in an initial membership of 340, and the formation of a Rainbow Club composed of girls from the Government High School. The student association in Doshisha Girls' School continues its helpful service and during the year entertained and had as its speakers men and women from foreign lands.

The outstanding features of the year
Kobe have been the securing of the building, (No. 65, Shimoyamate-dori, San-chomei, conferences, emigration work, and the pageant. In the Association Building mornings and evenings are taken up with educational classes for women of leisure and self-supporting women, respectively, about 100 of each having been enrolled. Three Business Girls' Clubs have developed out of the original B. G. Club, divided on the basis of age and educational standards. Since October, certain afternoons are reserved for the emigrants

who are to sail for the United States, Canada, the the Hawaiian Islands and the Philippines. They come for a three-day institute, in which the *Kencho* (Prefectural Office and the Association co-operate. Four or more institutes are held each month, the secretaries teaching the women and a Japanese pastor taking care of the men. Demonstrations of American housekeeping are given in the kitchen and other rooms fitted out for the purpose, also talks giving advice to travelers, talks on health. Western customs and Christianity.

Miss Nishino of Wilmina Jo Gakko has been the leader both of the Annual June Conference and of special meetings in November, which were held with the co-operation of the church women of several denominations. At the Conference there was a harvest of personal decisions for Christ. The Christian pageant gathered 150 performers and 1500 spectators into a really spiritual experience of the meaning of Christmas. The present membership of the Association is 535.

CHAPTER XXX

JAPAN BOOK AND TRACT SOCIETY

GEORGE BRAITHWAITE

Through the good hand of our God upon us, the Society's work went forward with much success during 1920, the copies sent out numbering 696,226 worth nearly ¥30,000. Numerous testimonies to the value of these continue to reach us. Some extracts from these may be of interest:

"There is no better way to reach friends and relatives than to send them a copy of 'The Traveller's Guide.'"

"A man of the *Eta* class, the very lowest class socially in Japan, was converted recently, while reading a copy of 'The Common People's Gospel.' He read the book as he walked along pulling his cart. All at once the light of God's way of salvation shone into his heart. He said: 'I began to laugh from the pit of my stomach and was overcome with joy right there by the roadside.'"

Miss Henty, Kure, writes: "Several inquirers have been so much impressed with Mr. Kanamori's book, 'Christian Belief' that they have bought it for their friends. I find this book and your cheap tracts of the very greatest help in my work."

Rev. A. J. Stirewalt, Kumamoto writes: "I give each of our graduates from the middle school a copy of 'The Traveller's Guide' at graduation, and have had many letters acknowledging these, in which the recipients have expressed great appreciation of the book, and have promised to live according to its contents."

Miss E. G. Tweedie, writing from Kofu, says: "All

the literature received from your Society is a great means for the spread of the Gospel, and though we do not always see results at once we believe that many are led to know Christ through these tracts and papers."

Rev. J. Anderson, Nakano, writes; "Your gift of 10,000 tracts for our Flower-Viewing Mission was most welcome. We did not have as great a success this year inside the tent as we had hoped for, but outside by the river bank under the beautiful cherry blossoms, there were limitless opportunities for handing out your tracts to the throng of people that surged ceaselessly back and forth. We saw many intoxicated people and a number of fights, some of which came to a sudden conclusion when the fighters accidentally tumbled down into the river. We continued our campaign for five days. Going home one evening, we found a young man in the train busy with a New Testament he had bought at the tent. He first received a tract, and then listened to the story of the Cross, till finally he had bought the precious book. 'Now', he said: 'I have made up my mind to go home and become a Christian.' Another young man has written saying that he has read and re read the tract he received, and asking for some more tracts or books that will help him to know and believe in the Christian religion."

Rev. C. E. Carlson of Ito writes: "Not far from here lives a man who used to be a deep fallen drunkard, so degraded that his family had to leave him. Everyone knew him to be an outcast for whom there was no help. He first heard God's Word preached at a tent meeting held in his village, and bought a New Testament. From that time 'The Christian News' was sent to him regularly and he proved a faithful and earnest reader of its pages. In one copy he found a petition by some sinner like himself. He had never prayed to the Lord Jesus before, but now he felt that he must call on that Name which can alone save men from sin. So he made that prayer his own and cried to God for mercy. The change that followed was so remarkable that an ungodly relative came round to our house to-

thank us for having made a man out of such a wreck as he had been."

Mrs. Forester of Yokohama tells how one day when she was riding in a *rikisha* and asked the man who was pulling her if he had ever heard of Christianity, he said: "Oh yes, some one sends 'The Christian News' to our stand every month, and we like it very much. I wrote to my own home about it and my elder brother wrote back reproving me very severely for having anything to do with Christianity. However later on I told him what was in the paper, and he then said that after all Christianity must be quite a good thing."

The heart-hunger for a true friend, the craving for a religion that will enable its believers to obey its teachings, and the thirst after some hope for both this life and the next; these or similar longings are to-day in the hearts of very many Japanese, and prepare them to receive the Gospel message. Our publications go all over the Empire, even to the most out of the way places, and also to many other countries where Japanese readers are to be found, and thus often reach those who are out of reach of any living Gospel teacher. It is a high privilege thus to have the opportunity of bringing the knowledge of the way of life and peace to so many who are still wandering in the dreary deserts of heathenism, without God and without hope in this world.

CHAPTER XXXI

A SURVEY OF CHRISTIAN LITERATURE

S. H. WAINRIGHT, SECRETARY

During the year 1920 the output of Christian literature was not so large as in former years. The increased cost of labour and material made retrenchment necessary in all publishing enterprises.

The propagandism carried on by the Allies during the War revealed the importance and power of literature as a means for spreading religious truth and combatting evil. Even the high cost of production should not deprive the Japanese people of the blessing of sound, wholesome Christian literature.

CHRISTIAN PUBLICATIONS IN 1920

The Kankokwai, in a series of World Bible Sacred Books, issued an *Introduction to the New Testament*, by Dr. M. Takagi. Rev. U. Bessho is the author of a *Study of the Animals of the Bible*, and Mr. K. Azegami has translated Godet's *Five Great Problems in the New Testament*, both of which were published by the Keiseisha. The Christian Literature Society issued the *Psalms as Devotional Literature*, the author of which is Dr. Y. Inagaki. The Keiseisha published *Brief Expositions of Hebrews*, by Rev. G. Kashiwagi.

Christ Interest in the study of the Founder of the Christian religion is not confined to professing Christians. E. Matsuzaki is the publisher of a book entitled *Jesus*, the author of which is Jittoku Mushakoji, a well known literary man. The Rakuyodo issued a translation by Rev. M. Nakayama, of the *Imitation of Christ*, by Thomas à Kempis. The Keiseisha published *Christ the Aim*, written by Rev. I. Takasaki.

Church History The Keiseisha issued *Studies in the History of Christianity* by Mr. K. Nonomura, a well known educator. The same publisher issued *A Cross Section of Protestant Churches in Japan* by Rev. Y. Okino. The Keiseisha also issued F. Kingsley's *St. Paul a Herald of the Cross*, translated by Rev. A. Minada: *Impressions of Palestine* by Dr. N. Kato: *Story of the Pilgrim Fathers*, by A. Ebizawa. Colonel G. Yamamuro is the author of *Christianity and the Japanese* published by the Salvation Army.

Biography The Christian Literature Society issued *The Life of Richard Cadbury*, translated into Japanese by Mr. S. Miura. The Teibi Publishing Co. issued the *Story of George Washington*, written by Mr. S. Nobechi.

Theology and Philosophy The Kaitakusha (Y. M. C. A.) issued *Outlines of Christianity*, by G. Yanagihara. The Iwanami Shoten published *Eternal Hope*, by T. Fujii: *The Nature and Fundamental Problems of the Philosophy of Religion*, by Dr. S. Hatano: and a translation of Browning's *Saul*, by Prof. S. Saito. The Christian Literature Society issued Grant's *Religions of the World*, translated by Rev. K. Shiraishi, and *From Darkness to Light*, a book of practical expositions of Christianity, by Rev. S.J. Umbreit.

Sunday School and Juvenile An unusual number of books on this subject made their appearance, probably the result, to some degree, of the quickening influence of the World's Sunday School Convention. The Christian Literature Society

issued *Sunday and Social Service and Worship in the Sunday School*, both by Mr. H. E. Coleman. The Keiseisha issued *Principles and Practice of Religious Education*, by Rev. N. Tamura. The Rakuyodo issued *Religious Education and Sunday School Based on Study of Children*, by Rev. H. Seki. The Christian Literature Society issued *Religious Talks for the Kindergarten*, by Miss Upton and Miss Minamioka, and *Western Etiquette*, by Misses Loomis and De Forest. The Keiseisha issued a book of stories by Dr. Niishima, another by R. Ashiya and a French story by Mrs. Midzuno. The Salvation Army published *Juvenile Bible Lessons* by Colonel G. Yamamuro; and also by the same author, a book on *Spiritual Strategy*.

Miscellaneous The Sapporo Komyosha issued a book of *Hymns and Prayers* by the Roman Catholic Church. The Christian Literature Society issued *Via Dolorosa*, by Rev. S. Nikaido, and in its Evangelistic Series, *False Security*, by Rev. A. Pieters. The Japan Book and Tract Society published for the Evangelical Alliance *Programs of Prayer* in both Japanese and English. The *Fukuin Shoten* (Southern Baptist) published an Evangelistic Series of booklets on timely subjects written by Dr. Y. Chiba, T. Kagawa, Colonel T. Ando and Colonel T. Oshima.

CHAPTER XXXII

NEWSPAPER EVANGELISM

D. NORMAN

This department of evangelistic work is developing and deepening in preparation for the nation-wide campaign decided upon by the Conference of Federated Missions at its annual meeting in 1919. The first definite step of the Standing Committee on Newspaper Evangelism looking toward the launching of this campaign was taken at the meeting of the committee held in Kyoto in the home of Rev. Dr. and Mrs. Brokaw on March 2nd and 3rd, 1921. After prayerful consideration of the question, the rules for carrying on this important work were formulated and adopted.

Article I. PURPOSE

The purpose of the enterprise undertaken by the Committee on Newspaper Evangelism is to present the Christian evangel through the secular press, and to lead the resulting enquirers to faith in Christ and into connexion with already existing Christian Churches

Article II. MEETINGS

I. A General meeting of the Committee shall be held during the month of April each year to prepare the budget, audit the accounts, elect officers, etc. This meeting shall ordinarily be held at the central office. In the event of it being impracticable to hold the meeting there, a committee of three shall be appointed by the

Chairman to make a thorough inspection of the office, and make a report at the annual meeting.

2. Special meetings may be called by the Chairman or by a majority of the members of the Committee at the time and place designated by them.

Article III. OFFICERS

1. The officers of this committee shall be a Chairman, Recording Secretary, Treasurer and Corresponding Secretary, who shall be elected annually and shall take office at the close of the general meeting in April.

2. The Committee shall appoint annually a Manager, who shall have full charge of the administration of the Central Office, and shall conduct the same along lines approved by this committee. But the appointment and dismissal of his assistants receiving a salary exceeding ¥60.00 per month shall be subject to the approval of the Committee.

3. The Recording Secretary shall have charge of the records of the Committee, minutes of the meetings, etc.

4. The Treasurer shall receive gifts and grants-in-aid for the work of the Committee, and shall disburse the same in accordance with its instructions. He shall receive a monthly statement of the Office Accounts from the Manager.

5. The Corresponding Secretary shall have charge of the official correspondence between the Committee and individuals, Missions and Boards, and shall submit a quarterly summary of such correspondence to the Committee.

6. There shall be a publicity sub-committee appointed by the Committee at its Annual meeting, which shall consist of the manager and two members and shall be responsible for,

- (a) maintaining interest at the Home Base.
- (b) disseminating among the Christian constituency in Japan information with regard to the methods and

results of the work. This committee shall present a half-yearly report.

Article IV. FINANCE

1. The fiscal year shall begin on April 1st.
2. At the Annual Meeting the Manager shall present a Budget, which, when sanctioned, shall not be departed from without the leave of the Committee.
3. All contributions, except grants-in-aid from Missions and Boards received during any fiscal year shall be deposited in a Bank for use during the following year; and the sum total of the budget shall not exceed the cash in hand at the beginning of the fiscal year, plus the appropriations granted by Boards or Missions for that year.
4. The accounts both of the Treasurer and the Manager shall be examined and certified at least once a year by two auditors appointed by the Committee.

Article V. ANNUAL REPORTS

The Manager and the Treasurer shall present to the Annual Meeting reports covering the work of the fiscal year, and containing itemized information with reference to the work of their departments, in such a form as the Committee may from time to time direct.

Article VI. OFFICE NAME

The name of the Head Office shall be*.

Article VII. BRANCH OFFICES

Def. A Branch Office is an office for Newspaper Evangelism established by a local missionary or by a number of such missionaries, that is recognised by this committee as in connexion with it, and to which assistance of various kinds is supplied by the Manager at the Central Office.

* Not reported. Ed.

1. All Branch offices shall bear the name of the Central office with the name of the locality prefixed.

2. Ordinarily not more than one Branch Office shall be established in any one *Fu* or *Ken*

3. Every effort shall be made to enlist all Missions having work in any particular *Fu* or *Ken* in the establishment of such a Branch Office as a joint enterprise. But if no joint work can be established, the work conducted by an individual missionary or single mission may be recognised as the Branch Office in that district, and in such a case no joint enterprise shall be recognised in the district in question within five years, except in the event of the cessation of the work or with the consent of those responsible for it.

4. The normal budget for such an enterprise shall not be less than ¥2,000.00 *per annum* in the case of a united office, and not less than ¥1,200 *per annum* in the case of an individual office; but in cases where premises are lent or the services of Japanese workers in mission employ are utilised for this work, a fair sum may be reckoned for rent or for salaries and may be included in the above amounts.

5. All recognition of Branch Offices shall be by action of this Committee, and the right to withdraw such recognition at any time is reserved.

Article VIII. ACTION BY CORRESPONDENCE

Resolutions may be offered by Correspondence through the Recording Secretary. Such resolutions shall not require to be seconded, and shall be considered adopted or rejected on the date on which the Secretary receives notice of the last vote. If any member of the Committee desires to present his views on such a resolution, he shall notify the Recording Secretary to that effect, and if action contrary to his views be taken, the Secretary shall call for a new vote, sending with the resolution also the resolution of the dissenting member.

Article IX. SUSPENSION AND AMENDMENT OF STANDING RULES

These standing rules may be suspended by a vote of three-fourths of the members of the Committee present or voting by correspondence, and may be amended at any regular or special meeting by a majority of those present.

These Rules were drawn up and approved by the committee on Newspaper Evangelism at their Eighth Meeting at Kyoto, March 2nd, and 3rd, 1921.

There were seven out of the nine members of the Standing Committee present, and from all who have reported there is increasing satisfaction with this method of reaching the untouched millions in Japan and gratitude to God for what has been accomplished.

Rev. A. Pieters was elected manager of the new Central office to be opened in Fukuoka. The co-operating societies at the outset are the Presbyterian Church of the United States of America, the Reformed Church in America and the Lutheran Church.

It was decided to ask the New Central Office to be responsible for the issue of sermons to be sent to groups of Christians in country places where there is no pastor. These have been used by several in the past and it is hoped that this will meet a need felt by some not engaged directly in Newspaper Evangelism.

It has been found that by this method of evangelism many who are not free to attend public meetings are being reached and brought to Christ. Among these are women, students and young people under strict surveillance, people restrained by public opinion, e.g. some who fear criticism of their neighbors, etc., also invalids.

Another advantage is that in the follow-up correspondence we are brought into touch with undercurrents of thought not discoverable by other methods. Many write freely telling of what they are reading and thinking in a way that they do not when talking in an enquiry meeting.

Rev. Mr. Kuyper reports during the year 951 applications for literature, and 21 baptisms. This is the ninth year of the work in the office with which he is connected in Oita. Rev. H. Brokaw, D. D. reports that with but two small advertisements inserted monthly he has had during the year 221 applications, 76 decisions to study the Bible and pray, and nine baptisms known, probably more, which makes 33 baptisms from that office in three years. Of those baptized during the year two have decided to become Christian evangelists. Dr. Brokaw adds that when they turn an inquirer over to any pastor or evangelist they do not claim him as the result of their work, thus letting the local pastors get all the credit. As an example he quotes Rev. Mr. Yabe of the United Brethren in Otsu who baptized seven young men, all of whom were being taught by correspondence, and three of whom had definitely decided to become Christians before being introduced by the Newspaper Evangelism Office. "So our figures are much under the facts. No one can measure the result of this seed-sowing" he adds.

Rev. W. H. M. Walton reports that an advertisement in the Osaka Asahi brought him 500 applications in four days and he soon had 700 inquirers added to his list after that advertisement. That was soon after the World's Sunday School Convention in Tokyo. Previous to that he had inquirers by correspondence in over 100 villages and towns hitherto inaccessible to the preaching of the Gospel.

A review of the year reveals a yearning after spiritual help among all classes and confirms the conviction that the time is ripe for just such a general movement through the Press as has been decided upon by the Conference of Federated Missions. We ask for special and united prayer that the means may be found. The way is open. What doth hinder the movement? Lack of funds. Does that mean lack of faith, or is it lack of knowledge of this method? Let us spread the information that this is now an open door in Japan that the means may be laid on the altar for service.

CHAPTER XXXIII

CHRISTIAN IDEALS IN INTERNATIONAL RELATIONSHIPS

K. S. BEAM

The most encouraging development in Japan during the past year, looking toward the development and spread of Christian ideals in regard to international relationships, has been the founding of the Japan Council of the World Alliance for the Promotion of International Friendship through the churches.

When Rev. D. Ebina, President of the Doshisha University, returned from Europe in the fall of 1919, he brought back with him two important messages, one of which was a report of the World Alliance for the promotion of international friendship through the churches. As a result of his appeal to the "*Dooshikai*", a group of Christians, the following men were appointed an organizing committee: Rev. K. Kodaira, pastor of Kanda Presbyterian Church, Mr. T. Aritomi, Editor of the "*Pioneer*", and T. Tsuga, pastor of the Suginami Congregational Church.

When they were beginning the work, they were invited to attend a meeting in which plans for this same organization were to be discussed with the intention of promoting the World Alliance among the Japanese Christians. This meeting was planned by the Committee representing the Conference of Federated Missions (known as the Committee for the Promotion of International Friendship through the Churches). The meeting was held in the National Y. M. C. A. Building, Tokyo, on April 3, 1920, and was attended by fifteen pastors re-

presenting many denominations. Mr. Gilbert Bowles explained the purpose of the World Alliance, and it was agreed to translate into Japanese a statement for distribution among Japanese Christians. Mr. Kodaira, Mr. Aritomi and Mr. Tsuga were appointed a committee for this work.

On March 10, 1920, a second meeting was held to look over the translation. This was approved and adopted as the Constitution of the Japan Council, and was later printed. On May 14th a meeting was held to welcome Mr. David Yui, National Secretary of the Y. M. C. A. in China. At this meeting the difficult problems between the Japanese and Chinese people were freely discussed.

On July 8, 1920, a meeting was held to plan for meetings during the Sunday School Convention, the hope being that the presence of Chinese and Korean Christians would give a splendid opportunity for conferences and for furthering the aims of the World Alliance in Japan, China and Korea. Correspondence was carried on with a number of the most prominent Chinese Christians and enthusiastic approval was given to the plans. However, these plans failed to materialize because of the non-attendance of Christians from China and Korea at the Convention.

The visit of Mr. George A. Plimpton, Treasurer of the American Council of the World Alliance, in June, 1920, should be recorded as an important event in this account of the beginning of the Japan Council. Mr. Plimpton gave encouragement by promising to do his best towards securing funds for the work in Japan. He was especially interested in the selection of a good secretary for the Japan Council. Since that time the committee has been endeavoring to find the right man, but not until January 10th, 1921, were they successful. At that time Mr. Tsuga was appointed.

The plans of the Japan Council are summed up as follows :

1. To promote the World Alliance Ideal in all parts of Japan, and to enrol new members.

2. To appoint groups to make investigations as to how Christian principles may be applied to the solution of social problems in all parts of Japan.

3. To publish frequent articles in Christian magazines and eventually in their own magazine, in order that the different groups may be kept united and thoroughly informed as to the progress of the movement in all parts of the world.

The Japan Council and the Federated Missions Committee on International Relations are in closest co-operation, the secretaries of the two organizations occupying the same office, Room 24, in the National Y. M. C. A. Building (10 Omote Sarugakucho, Kanda, Tokyo). The Executive Committee of the Japan Council of the World Alliance meets on the first Monday of each month in the committee room from 1:00 to 4:00 p.m. to plan its work.

The Japan Council hopes to send Mr. Kodaira to the international meeting of the World Alliance to be held in America (probably) in September. Mr. Bowles, the Chairman of the Federated Missions' Committee on International Friendship, attended a similar meeting in St. Beatenburg, Switzerland, August 25-28, 1920. His report of that gathering has brought inspiration and encouragement to the groups in Tokyo that are working for promoting the application of Christian ideals in the relationships between peoples in the Orient and the Occident.

CHAPTER XXXIV

TWENTY-FIVE YEARS OF THE SALVATION ARMY IN JAPAN

CHARLES DUCE

It was in September 1895 that the pioneer party of Salvationists commissioned by the late General William Booth to unfurl the Blood and Fire Flag in Japan, landed at Yokohama. Within a fortnight the first public meeting was held in the Y. M. C. A. Hall, Tokyo, and a small house was secured which had to serve as:

1. The home for the Commanding Officer and his family.
2. The Training School for Officers, and
3. The Headquarters, the administrative operations being carried out in a six-mat room.

In spite of the initial difficulties, five corps (equivalent to the "churches" of other denominations) and one ex-Prisoners' Home were established in Tokyo during the first twelve months.

The first Women's Rescue Home was opened in 1900, during which year, largely through the efforts of The Salvation Army, the Rev. U. G. Murphy (then in Nagoya) and a few Tokyo daily newspapers, it was made legally possible for any girl who so desired to leave the licensed quarters. In the face of much opposition on the part of the interested parties this law has been enforced in many cases, and it is now a rare occurrence for a police officer to refuse to remove a name from the register when the girl's request is endorsed by the Salvation Army Officer.

The late General Booth paid his first, **Gen. Booth's Visit** and only, visit to Japan in 1907, as the result of which the work received a marked impetus. He was received in audience by the late Emperor Meiji, who granted him the privilege of wearing his Salvation Army uniform instead of the ceremonial dress prescribed for such occasions. As a direct result of the visit of the Founder, also, the Army's hospital in Shitaya, Tokyo, which has 5,000 outdoor patients *per annum*, was started, and this, in turn, led to the establishment of the Institution referred to in the next paragraph.

A memorial to the then late founder was opened in 1916, in the form of a sanatorium for consumptives, and the Imperial Government has since granted ¥11,600 towards the cost of extension of accommodation. The administration section of this sanatorium, also, is formed of the reception room for ambassadors and other foreign dignitaries used in connection with the late Empress' funeral, and which was given to the army by the Tokyo municipality.

November 1919 was an eventful month, for then a Women's Rescue Home was opened in Osaka, a slum settlement was inaugurated in Honjo, and long-cherished hopes were realised by the official opening of a strikingly characteristic four-storeyed building in Kanda which serves as a central hall and headquarters. The hall accommodates about 1,500 and has been filled on many occasions since its opening.

Imperial recognition of the social work of the army is indicated by the receipt some years ago of a gracious donation of ¥3,000 in the joint names of T. I. M. the Emperor and Empress. and that since then Their Majesties have graciously promised an annual donation of ¥1,000 for ten years.

In spite of the difficulties which hinder the securing of regular congregations, more than 6,000 persons came to the penitent-form in 1918, thus indicating their desire to obtain salvation through Christ. Open-air meetings, too, are held, at which men and women are frequent

to be seen kneeling at the drumhead, the army's improvised mercy-seat in its open-air cathedral. Seven years ago a "One-soul Campaign" was introduced which has had good results in the increase of the army fighting force.

Another effective method by which the Gospel is preached is by means of the "*Toki no Koye*" (War Cry) of which two issues are published each month. The circulation of this paper has increased from 216,000 to nearly 500,000 copies *per annum* within the past ten years.

It is encouraging to know that an ever-increasing proportion of the money needed for maintaining and extending the work is being raised in Japan. Two special financial efforts might be cited as an evidence of this. The *Kansha Matsuri* (Harvest Thanksgiving) is entirely for the work in Japan, and within the last decade has increased from ¥4,904 to ¥32,035. A large proportion of the Self-Denial, on the other hand, is sent to the International Self-Denial Fund, from whence it is disbursed according to carefully prepared budget estimates to the Missionary countries throughout the world. This first of such efforts in Japan resulted in ¥26 being obtained, the Officers who collected having to pay more than this in fines. Two years later there was great rejoicing over the securing of ¥163. The Self-Denial result for 1920, however, was the record figure of over ¥30,000.

Although from the commencement
Children's Work there has been work amongst the children, it was only about eleven years ago that circumstances became favourable to the more complete organisation and development of the Young People's Work. Since then the work has gradually progressed until links now bind the children to the Salvation Army from the cradle to the time when they become old enough to be transferred to senior soldiery. These links are: a. The Cradle Roll (from birth to 4 years). b. The Primary Section (4 to 9 years). c. The Intermediate Section (9 to 12 years). d. The Young People's

Section (13 & upwards). When a child definitely decides for Christ its name is entered in the junior converts' register, and, if after a period of probation, it satisfactorily proves true to the promises made, then the child is enrolled as a junior soldier, thus taking the first steps towards effective soldiery in the Army.

In addition to the above links there is a system of training amongst the Young People from 14 to 20 years of age whereby, if they so desire, they can be equipped for more efficient service as Salvationists, either in the capacity of local officers, or, should circumstances allow, as fully commissioned officers. These young people form what is known as "The Corps-Cadets' Brigade", and their training, which extends over a period of three years, includes instruction in Bible History, simple doctrines and Salvation Army methods, as well as the conduct of meetings and general aggressive Christian effort. A weekly study class is held in each Corps and a course of monthly examinations, based on these classes, is conducted by correspondence from Headquarters in Tokyo, marks being allotted and exceptional success suitably rewarded.

A Life-Saving Scout section has been formed which is worked as a branch of The Salvation Army Life-Saving Scouts of the World, and is based on the following cardinal points: 1. Salvation of the soul. 2. Salvation of the mind. 3. Salvation of the body. 4. Salvation of others. And it can be truly said that in the last of these is found the keystone of the edifice which, to God's glory, is being erected in connection with this particular phase of the work. The young people are not only urged to love Christ and get saved, but they are clearly shown that so doing is not finality, but merely the first step into a life of sanctified, effective service for others.

Mention must be made of the valiant service of the comrades who voluntarily undertake certain specified responsibilities in the furtherance of the Corps work, in the capacity of local officers. Many of these are entitled

to wear badges signifying 5, 10 and 15 years' faithful service, whilst some even display the insignia denoting 20 years' continuous local-officership

Japan has provided ample justification of the policy of the Army that the converts gained in each country should be trained to become missionaries to their fellows. Out of the 8 Japanese who became officers in the first year of the Army's work here 5 are still in active service, whilst another was Promoted to Glory (accidentally drowned) in 1918. One of the 5 (Colonel Gunpei Yamamuro) has recently been admitted to the Salvation Army Long Service Order, being the first Japanese Officer to complete the 25 years' unbroken service as such which is the condition of membership. Moreover, he has by perseverance and hard work risen to be the second-in-command of The Salvation Army in Japan.

The late founder used often to jocularly remark that "the best men are the women", and, thanks to the courage of his devoted partner the late Mrs. Booth, the army the world over has given woman unequalled opportunities for saving and serving humanity. In Japan a number of Institutions and twenty of the corps are commanded by Japanese women officers.

In conclusion, perhaps the following will indicate something of the progress made in 'Twenty five years of the Salvation Army, in Japan':—112 Corps and Societies, 310 Officers and Cadets, 55 Employees without rank, 850 Local Officers, 6,485 Young People on Registers, 40,000 Monthly circulation of War Cry, 14 Social Institutions.

JAPAN

PART VIII OBITUARIES

1884

THE END

OF THE

CHAPTER XXXV

OBITUARIES

I.—JOHN CRAIG BALLAGH

On the fifteenth of November, 1920, and in the seventy-eighth year of his age, John Craig Ballagh entered into the rest that remaineth for the people of God.

Mr. Ballagh first came to Japan in 1872, at the instance of his brother, Dr. James H. Ballagh, to take his place as a teacher in the Takashima Gakko. In 1875, on his appointment as a missionary of the Presbyterian Church in the U. S. A., Mr. Ballagh took charge of a school for boys which had been carried on by Mrs. Hepburn in a room connected with Dr. Hepburn's dispensary. There were about twenty boys in the school, and in 1878 Mr. Ballagh had for his associate Dr. George Wm. Knox. It was the union of this school with two others which eventually evolved into the present Meiji Gakuin. In the academic department of Meiji Gakuin Mr. Ballagh taught for nearly thirty years.

Thus for nearly forty years Mr. Ballagh gave most gladly the best that he had to the education of the boys and young men of Japan, and it is no wonder that he always thought of Meiji Gakuin as a father thinks of a child.

But Mr. Ballagh had a part not only in the beginnings of Christian education in Japan, he had also a share in the founding of the Church of Christ in Japan (*Nihon Kirisuto Kyokwai*). He was one of the group of fourteen missionaries in the early days who had much to do in bringing about the union which formed that church. All but two of the group have now passed within the Veil.

For more than forty years Mr. Ballagh was the treasurer of the mission of the Presbyterian Church in the U. S. A., and it is in that he will be longest and most affectionately remembered.

As a teacher it is likely that authorities in pedagogy, having a due sense of their responsibilities, would have regarded him as somewhat old-fashioned, but many of his old students remember him with affection and a deep sense of indebtedness. In the early days when conditions were different from those now to be met with, he was very intimate with his boys, and neither then nor later has there ever been a teacher in Japan who had a greater joy than he when he heard that his boys were walking in the truth.

In a true sense it may be said that Mr. Ballagh was a man of one book, and like his brother, Dr. James H. Ballagh, he made it his custom to read that One Book through regularly from the beginning to the end. To this it should be added that if there was one other thing that was more characteristic of his manner of thought as a Christian, it was a "looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ."

The funeral services, as was most fitting, were held in the chapel of the Meiji Gakuin. The distinctive feature of the congregation that assembled was the number of the older as compared with the younger graduates and members of the missionary community.

In the cemetery of Zuishoji, the temple on the ascent overlooking the valley to the west of Meiji Gakuin, there is a plot belonging to the Presbyterian and Reformed Church Missions. There are the graves of Dr. and Mrs. Wyckoff, so long Mr. Ballagh's associates, and there beside the grave of Mrs. Ballagh he was buried, but as he himself would have said, in confident and joyful expectation of the great day of the Lord, when there shall come to pass the saying that is written: "Death is swallowed up in victory."

II.—J. C. BRAND

James Cassie Brand was born in Aberdeen, Scotland, Sept. 6, 1848. He was converted at the age of 18, on Oct. 22, 1866; and he always carefully remembered each recurring anniversary of his "second birthday." He united with a Presbyterian Church in his native place; but later, in America, he became an ardent Baptist.

It was soon after his conversion, that, on account of his health, he left Scotland for Canada. But he went back to Scotland twice: on one occasion he became pastor of a church in Aberdeen for a year; and on another occasion he did evangelistic work in Scotland and England. Afterwards he returned to Canada, and later drifted across the border into New York State.

In the United States, as in Canada, he engaged in general evangelistic work; and he also went into the pastorate at Niagara Falls where he resuscitated a dead church which is now an active body, a good memorial of his labors. He also worked in New York City, and was State Missionary.

It was in New York State, when he was evangelizing, that he met Miss Clara A. Sands, who was one of the first single lady missionaries sent out to Japan for the work of the Baptist Mission, and who was then in the home land on furlough. Their acquaintance culminated in marriage in May, 1889; and, in February, 1890, they arrived in Japan, where they worked together till the death of Mrs. Brand in July, 1911.

Mr. Brand, having come to Japan at a somewhat advanced age, never attempted to study the Japanese language for the purpose of using it in his preaching. He did all his religious work of about 25 years (till he went on the "retired list") through an interpreter. And the wonder is, that, in spite of such a handicap, he did so good a work in winning many Japanese, who look to him with reverence and affection, as their spiritual father. He was fortunate in having good interpreters, like Mr. Morise and Mr. Saegusa.

His religious work was chiefly in connection with the Shiba Baptist Church, which he founded and in which the funeral service was held, and in the preaching place in Fukagawa, Tokyo. He also spent about three years in Mito, and made occasional visits to Kofu.

Mr. Brand was one of the old-fashioned "evangelists," now so rare. He preached most earnestly what he most earnestly believed. He was "a man of one book," the Bible, which he knew almost literally from cover to cover. He could make references to chapter and verse with the utmost ease; and he could recite from memory, word for word, long passages from the English Bible (the old version). No one can tell how many times he read the whole Bible through.

A good strong voice was a great aid to him, not only in preaching, but also in the musical part of his religious services. And it was most interesting to hear him sing Scotch secular songs, like those of Harry Lauder. He was strong in his likes and dislikes, a man of mighty conviction, without any idea of compromise. He was a loyal friend to a friend; and, above all, he was loyal to his great Companion, his Elder Brother, his Master, the Lord Jesus Christ.

III.—ETHEL HEPBURN CORRELL

No joy in the Correll home was ever like that which announced on the morning of September 18, 1886, the arrival of two darling baby girls, afterwards named Florence Nightingale and Ethel Hepburn. Their childhood and early school years were spent in Orange, N. J. When about fourteen years of age they came with their parents to live in Nara, Japan. Though very young, they took an active interest in the church work there, assisting in cooking classes as well as in English classes among the students and teachers of the Girls' Norogn School. They also worked with other ladies, ammal

whom were the wives of the Governor and the Procurator. It was here that Ethel decided to give her life to the Japanese.

It was later decided that they must go to the United States for training for their life work. After graduating at Orange Hill High School, Ethel entered Hollins Institute, Hollins, Va. The second year there, just eighteen years ago, she decided to put herself under training for direct mission work. After a very severe turn of typhoid fever she entered the Church Training School on Spruce St., Philadelphia, where again she graduated with honors. This course included twenty weeks of training for nursing; ten of these she took at the Episcopal Hospital, Long Island, N. Y. Still she felt herself not yet fully equipped for her mission work, and decided on a year or two of preparation at the Teachers' College, Columbia University. She was appointed to the mission field in 1908 and assigned to take charge of a kindergarten of sixty children in Akita, which work she carried through with remarkable success.

When her first furlough occurred she was granted sufficient extension of time to return to Columbia and graduate. After short visits with friends she returned to Japan and was appointed to Sendai to reconstruct a somewhat unfortunate kindergarten which later developed into the Kindergarten Teachers' Training School of the Episcopal Church. In August, 1919, she left for the United States on her second furlough and took several weeks post-graduate work at Teachers' College to prepare herself better for the years of work before her. Returning she arrived in Sendai December 24th, 1919, and started at once on her improved plan for kindergarten teachers.

At its last session she was elected president of the Japan Christian Kindergarten Union.

Most beautiful was her devotion to her many God-children. Every Sunday morning she gathered some of the number together, took them with her to church and sat with them; and in the afternoon she gathered them about her, singing and telling them some of the Bible

stories now found in her last book, "*Warabe no Tomo*" or her earlier book, "Religious Lessons in the Kindergarten," both now successfully used, in the primary departments of many Sunday schools.

A few days after her passing, the young daughter of a prominent educator in Sendai was nearing the gates of death, and was told that her kindergarten teacher had gone that way only a few days before. A beautiful smile broke over her face, and she said: "O, if Correll Sensei is there I'll go gladly: I shall never be lonely then."

IV.—CHARLES STEWART DAVISON

The missionary body of Japan lost one of its most valued and efficient members in the death of Dr. Charles S. Davison, at Bloomingdale, New York, May 10th, 1920. Since 1903 he had served as a member of the Methodist Episcopal Mission, and, almost immediately taking a prominent place in Christian work, had quickly become an acknowledged leader in many branches of activity.

Dr. Davison was born in Nagasaki, Japan, on February 14th, 1877. His father, Dr. J. C. Davison, and his mother had come to Japan in 1873 to be among the founders of Methodist missions here, and, for almost forty-seven years carried on work, mostly in the island of Kyushu. Mrs. Davison the mother, finished her earthly service a few years ago, but the father still resides in Kumamoto, and travels his district as he has done for nearly half a century. Charles Stewart was their eldest son, and had the advantages of a Christian missionary home. From his earliest years he associated with the children of his adopted land; remaining among them almost all the time until his fourteenth year, and being of a naturally acquisitive disposition, he came to thoroughly understand as well as to enter very fully into the life of the people of Japan. It seems safe to assert

that no missionary has acquired a fuller knowledge of the language, life and habits of the people of Japan than did Charles Davison.

At the age of fourteen he went to America on a sailing vessel. He completed his college preparation, spent one year at the University of California, and then went east to complete his course at Dickinson College, Penn., where he graduated in 1898. In the Fall of the same year he entered Drew Theological Seminary, and here also he became a natural leader in many student activities. His ability was recognized by election to Phi Beta Kappa, and by the honorary degrees of Master of Arts and Doctor of Divinity granted him by his *alma mater*.

After completing his theological course he served as pastor of a down-town church in Newark, N. J. for two years, and in 1903 returned to Japan as one of the honored "second generation" missionaries. His first years were spent in Sendai, as presiding elder. Later he had a term of service in the Aoyama Gakuin, Tokyo, and just before leaving the field for his last furlough, served for a year as dean of Chinzei Gakuin, Nagasaki. Perhaps the most memorable service he rendered was as member of the committee on the revision of the Japanese New Testament. He gave seven years of faithful service to this work. Of the four missionary scholars who began this undertaking just ten years ago, three, Drs. Greene, Harrington and Davison, have been called to higher service.

The last year of his life was spent in a struggle against tuberculosis, which suddenly developed during his furlough as a sequel to influenza. At the time he was serving as special instructor in the New Testament at Drew Theological Seminary. He bore the many months of weakness and gradual decline with a characteristic optimism and cheer, his very last messages being happy ones.

Dr. Davison was married in 1905 to Miss Florence Bower, who with three children, Elizabeth, Dorothy and Robert, survive him. His only sister, Mrs. R. D.

Smart, is in the Southern Methodist Mission in Soochow, and his surviving brother, Judaiah, has recently gone to fill a business position in Tientsin.

Dr. Davison was laid to rest in the old family cemetery in Andover, New Jersey. A memorial service was held for him at the Aoyama Gakuin, May 26th, which many of his Tokyo friends attended.

V.—CHARLES KENDALL HARRINGTON

Dr. C. K. Harrington was born in 1858 in Nova Scotia. In his early life peculiar experiences led him to consecrate himself unreservedly to the service of the Master and it can be said of him that he followed closely in His footsteps here on earth.

He was a graduate of Acadia College, Nova Scotia, which later on gave him his degree of Doctor of Divinity. He was also a graduate of Morgan Park Theological Seminary, now the theological department of the University of Chicago. When President Harper was selecting his faculty for the new University, Mr. Harrington was offered a professorship in the theological department, but true to his early conviction that he was called to teach the message by the way-side as well as in the class room, he chose the mission field.

In 1886 he married Miss Jeannie Lovett of Kentville, Nova Scotia, and soon after the young couple sailed for Japan to join the Baptist Mission. Their early home in Yokohama presided over by so genial a hostess as Mrs. Harrington, has pleasant memories for many of the "new missionaries" of that period.

Dr. Harrington was soon invited by Dr. Bennett, then president of the Baptist Theological Seminary, to join its faculty as professor of Old Testament literature, which chair he held during his stay in the country. During his last term, for a period of nearly six years, he was loaned by the Baptist Mission to be their representative on the Committee of Seven who were

appointed to revise the New Testament in Japanese. This has been said by many to have been Dr. Harrington's greatest contribution to the Christianization of Japan. The unremitting devotion that he gave to it, especially during the sixth year, with his furlough long overdue, was undoubtedly one cause of the shortening of his life.

But the Japanese with whom he worked as a brother in classes, on committees, or on long evangelistic journeys during the summer vacations, speak most appreciatively of the great debt they owe him for opening up the Old Testament Scriptures to them, illuminating them in a way that has greatly enlarged their vision of the Christian life. They were proud of his great scholarship, but they were more in love with his gentle mien and truly Christian spirit.

We cannot think of our friend without recalling how much we enjoyed his gift of poetry: there was the mirthful vein that cleared the clouds and kept us all good spirits at conference times. How we prized his *Friendship Verses* when they came to us, and to many of us the beauties of the mountains, rivers and vales of the fair Shinshiu country have been greatly enhanced by his appreciative muse, and at times the veil was lifted for a glimpse of a fairer country not so far away.

After four years of painful disease, when he knew the end was at hand, he was ready to meet the messenger from that "Further Country" with a smile, for he wrote to a special friend: "It will surely be a good day for me, and it should be a day of gladness for all that love me when the call comes, 'And may there be no moaning of the bar when I put out to sea.'"

VI.—HENRY SCOTT JEFFREYS

With the death of Rev. Henry Scott Jeffreys on the 15th of January, there passed away a rare spirit whose later years were so deeply tragic as to reveal most

strikingly how near to the spring of tears are the lives of mortals.

He was born in New Jersey in 1853, the son of a Methodist minister. He was a graduate of the University of Pennsylvania and of the Philadelphia Divinity School, and was ordained in the diocese of Pennsylvania. After some service in Philadelphia he removed to California, where he married.

But the full round of ordinary parochial life was too fettering for his adventurous mind. He had the ardent temper of the pioneer, and he asked for work in Japan. Through correspondence with Rev. Arthur Lloyd he was able to come to Japan as a teacher in 1889. He went first to Maebashi, where the now flourishing mission may be said to owe to him its foundation.

Then, after a prolonged visit with Rev. John McKim at Osaka, he made his way to Kumamoto, then still under the care of Bishop Bickersteth. Afterwards, and until his death, Mr. Jeffreys was connected with the Kumamoto District under Bishop McKim, to whose affection he owed the comforts of his later years.

His too keen sense of the humours elements in the incongruities and contrasts of life and his indulgence in quick wit, and sometimes in sarcasm, caused him to be misunderstood. With a heart proud, sensitive and reserved, the really unselfish, patient and magnanimous spirit of the man was the more difficult to be understood by others. And yet those who knew him best were sure that Mr. Jeffreys was entirely consecrated in heart, and that his devotion to the missionary cause cost him dear. Even though as men are wont to judge, his ministry was not crowned with great outward success, Henry Scott Jeffreys was a brave, loyal soldier of the Cross.

VII.—HENRY LOOMIS

To be at once gentle yet strong is an old conception

of an ideal man. Such an one was Dr. Loomis, a Bible-man, a gentleman, who has left us with happy memories of a life of rich fruitage. He was born a farmer's son in Burlington, New York, and in 1860 entered Hamilton College. Enlisting early in the Civil War he served in the Army of the Potomac, was commended for bravery in several important engagements, and rose to the post of Captain in his regiment. At the close of the war he re-entered college, graduated there and afterwards from Auburn Theological Seminary, and was for a year pastor at Jamesville, N. Y.

In 1872 Mr. Loomis came to Japan with his wife, a sister of the late Dr. D. C. Greene of the American Board Mission, thus sharing in the exhilaration of pioneer days. When he arrived there were only twelve baptized Protestant Christians in the entire country, and railroad building had not yet been begun.

He could not undertake aggressive Christian work as the edicts against Christianity were still in force, but he had an English class of twenty members, the sessions of which were always opened with prayer and included a passage from the Bible. The numbers increased; soon every one had professed faith in Christ; and in time seven became influential in the Church, among them Uemara, Honda and Oshikawa. Members of this class formed the nucleus of the Shiloh Church, Yokohama, organized in September of 1874. The pastoral work devolved upon Mr. Loomis, but was shared by Mr. Greene and Dr. Hepburn, who later raised funds for the present building.

Subsequently, on account of ill health, Mr. Loomis returned to the United States, but in 1881 he came again to Japan, this time as representative of the American Bible Society.

Naturally this position opened for him doors of access throughout Japan and Korea, and he was in constant contact with both lands through colporteurs and the missionary groups. The old Bible House in Yokohama, was one of the first buildings to greet the eyes of the newly arrived missionaries, a rendezvous for those

coming and going, a place of warm and heartening greetings. And in his home on the Bluff was to be found this same spirit of hospitality.

A man of faith loves nature. Dr. Loomis was a real student of entomology and rendered a conspicuous service to mankind in his discovery of the parasite that destroys the gypsy moth. The United States government thanked him for this, and the people of United States owe to him the introduction of the Japanese persimmon into America.

"It was his very nature to be widely interested, keen, sympathetic, and judicious. Those who had the privilege to be with him in his last days sometimes looked on enviously at his alert interest in the trees and flowers, the birds and insects, postage stamp 'traders', religious, social and political affairs. His analysis of the financial industrial situation months before the recent reaction was wonderfully accurate and prophetic.

"It was his custom to keep a supply of printed messages that appealed to his optimistic zeal. They were of an inspirational sort. *A Soldier's Faith*, Riley's *Aint it Fine Today*, and the like. You found them in a business letter or produced from his pocket book in a casual meeting. It was one of the natural expressions of a devoted life. Though physical discomfort wrote its lines on his face nothing could cloud the smile, revealing the sunny and loving heart beneath." Above all he was faithful to God through Jesus Christ; he knew on whom he had believed.

His erect carriage and elastic step, corresponding to native dignity of spirit within, were life-long evidences of the soldier. For thirty years he wrought faithfully at the post of the Bible Society. For this, the heart of his life-work, he will be gratefully and affectionately remembered.

VIII.—EDWARD KNAPP McCORD

Dr. McCord was born in 1870 in the State of New

York and died May 3rd, 1919. He came to Japan in 1898 and spent twenty years of faithful and efficient service as a missionary of the American Christian Convention. He was a man of sterling character, of a deep and affectionate good humor and optimism, which made him a charming companion and beloved friend. As preacher, editor, executive, missionary statesman, everywhere his activities were controlled by the same attentive, loving, devotion to his Master, so that living was a sacrament, and love and service his daily bread.

Dr. McCord was much beloved for his earnest preaching of the Gospel and for his zeal in all good works. He was, moreover, a first-hand student of the industrial, social and religious conditions of the people in the rural sections of this land. Several years ago he read a paper on this subject before the Conference of Federated Missions, and some of us were deeply impressed and instructed by the thrilling and sometimes appalling accounts of what he had seen and heard in the life of multitudes of our Japanese people.

IX.—MRS. MARGARET COLB ROWE

Margaret Colb was born in Gonzalis, Texas, November 28th, 1883. Attending school in Gonzalis she graduated from the high school there. About the age of twenty-one, she went to New Mexico as missionary teacher to the Indians of the Navajo Reserve. There she worked happily for about two years, but she realized the need of more training for efficient service for her Master, so in 1905-6, she spent one year in the Louisville, Ky., Training School. At the end of the year on June 12, 1906, she was happily married to Rev. John H. Rowe, and came to Japan in September of that year, under the Southern Baptist Foreign Mission Board. Most of her life was spent in Nagasaki, the last two years only in Fukuoka. God blessed their home with four children.

After having spent six years in Japan, Mr. and Mrs. Rowe were compelled to go home on account of Mrs. Rowe's health. She seemed quite well when the family returned to Japan, but it was not long before her health began to fail again. She suffered intensely with a pain in her head for several years, and again a furlough was found to be necessary. She had to undergo several serious operations. For a short time she seemed greatly improved, but she was taken suddenly ill with cerebral meningitis and after four days of intensest suffering her spirit left its weary body on the fifth of April, 1920. Mr. Rowe and four children were left with no plans for the future, but the little ones have found a home with Mr. Rowe's sister, and God has given Mr. Rowe back to Japan.

Mrs. Rowe was a devoted mother. To her the greatest service she could render her Master was in the home. She wished to make it a center of life and to be a "sun from hour to hour to a little human flower." She was permitted to do some work among the Japanese women, but her body was too frail to endure.

The Japan Mission sustained a loss in her going, but to her it is heavenly gain.

X.—JULIA HOCKING TRUEMAN

Mrs. G. Ernest Trueman died at her home in Nagoya February 24th, as the result of complications following the birth of a son five weeks before. Her going home is a distinct loss to the Christian movement in Japan where she had lived a devoted life for twelve years. As Julia Hocking she came to this land in 1907 under appointment by the A. B. C. F. M., as a co-worker with Miss Cozad in the Kobe Woman's Evangelistic School, bringing to the field a rare preparation in mind and heart and body. She had graduated from Oberlin College with the highest honors, including the *Phi Beta Kappa Key*, where she had lived a happy, wholesome

college life which had laid deep the foundations for the exacting service of the foreign field to which she was to go. From the earliest days she had whole-heartedly responded to the spiritual things of life which led her into active religious leadership in the college, and culminated in her taking the pledge of the Student Volunteer Movement after the Toronto Convention in 1902. Throughout her life on the field she was characterized by supreme interest in the spiritual aspects of her service.

She studied at the language school in Tokyo, and taught for a year at Kobe college until in 1910 she became the wife and help-mate of Mr. G. Ernest Trueman, who has served since that time as honorary secretary of the Young Men's Christian Association, first at Nagasaki and later at Nagoya. In connection with his work Mrs. Trueman showed the greatest tact, sweetness and self-sacrifice. Her home was a center of wholesome influences for young men and her activity in Bible class work and other direct service has won scores of men to the Christian ideals of life. Hundreds of American soldiers passing through Nagasaki to and from Siberia have blessed her name for a restraining and stimulating ministry in "keeping the home fires burning."

The funeral service was held in the Methodist Church at Nagoya on February 27th. The Rev. Mr. Sugihara of the Methodist Church, and the Rt. Rev. Bishop H. J. Hamilton, of the Anglican Communion in Japan officiated. Over three hundred Japanese and sixty foreign friends assembled from all over the land to pay their respects to the memory of the departed sister.

The deceased leaves her husband with two children, Margaret, aged seven years and Wilbur Julien, aged five weeks. The baby was consecrated by the rights of baptism; the Rev. S. A. Stewart officiating, after the funeral services, at the home of Mr. and Mrs. H. F. Hawley, in whose care he is temporarily left. Mrs. Trueman also leaves an aged mother, three sisters and one brother, the latter holding the chair of philosophy at Harvard University. Mr. Trueman sailed March

31st, with Margaret for a short furlough at his home in Canada.

XI.- F. W. VOEGLEIN

Frederick William Voeglein was born December 24th, 1849, in Knielingen near Karlsruhe, Germany. At the age of three years he with his parents came to America and settled in Syracuse, N. Y., where he later became an active member of the Evangelical Association. When Mr. Voeglein was nineteen years old he left New York and settled on a farm in the state of Kansas, but soon felt the divine call to the Christian ministry, and thus, after due preparation, entered the Kansas Conference of the church of his early choice. On the 15th of March, 1873, he was united in marriage to Kate E. Henneck. On the 15th of February, 1876, he was sent to California by the Mission Board as a home missionary on the Pacific Coast, and in the fall of 1885 he was appointed missionary to Japan, arriving in Tokyo with his life companion the following year on the 14th of January. Since he was one of the early missionaries of the Evangelical Association, he was engaged most of the time in both educational and evangelistic work. He spent his twenty-two years in Japan in Tokyo as a center, but established many churches and preaching places in the country surrounding this city and also in Osaka and Kobe. He was obliged to return to America on account of the illness of his wife in the spring of 1906, and again took up work on the Pacific coast until feeble health compelled him to retire in 1919. However, his interest in the Kingdom of God continued to the last moment of his life. In Japan he was the chief promoter in the establishment of the Japan conference, was its presiding elder for many years and also served for some time as superintendent of the Japan mission. For about four years he was also superintendent of the China mission of his church and instrumental in locating

and organizing the work there. Rev. Voeglein succeeded admirably in preaching the gospel in three languages, was a prolific writer in both English and German, and was ever about the King's business. He died in Los Angeles, California, the 19th of August, 1920, and was buried in the beautiful Rosedale cemetery of that city.

XII.—MARY A. VORNHOLT

Miss Mary A. Vornholt, a member of the Japan Mission of the Reformed Church in the United States and a teacher in Miyagi Girls' School, Sendai, passed away at her home there, shortly before midnight on March 2nd, 1920, of paralysis of the heart after an attack of malignant diphtheria dating from February 20th.

She was the only daughter of the late Rev. Edward M. Vornholt. Her aged mother and three brothers, all living at Madison, Wis., survive. The Rev. Daniel Burghalter, D. D., one of the Foreign Board's two Field Secretaries, is her mother's brother. Miss Vornholt was born May 23rd, 1892, graduated from the State Normal School of Wisconsin, taught school for a time at Lacrosse, Wis., and arrived in Japan September 15, 1918. After a year of study at the Japanese Language School in Tokyo, she began her work as a teacher of English and foreign cooking in the Miyagi Girls' School in September, 1919.

The funeral services were held in the chapel of the Miyagi Girls' School, and at the Niban-cho church on the afternoon of March 4th. Interment was made at the Kitayama Cemetery in the suburbs of Sendai.

By her gentle, modest, unassuming character, Miss Vornholt had endeared herself to all who knew her. Her Japanese language teacher in Sendai wrote of her: "She was the very kind of woman our people would most love and therefore one who could exert a great influence upon us. The ideal woman with the Japanese

is a quiet, humble, and graceful one, of few words but a brave heart. Among our people she offered herself to work for the Lord, and in the midst of us she died, shedding her light of rare brightness for just a little space of time, like that one big star which shone once for all above Bethlehem."

XIII.—MRS. ANNA C. B. WYCKOFF

One of Japan's oldest foreign residents, and one of the earliest missionaries in this country, Mrs. Anna C. Baird Wyckoff, widow of Dr. Martin N. Wyckoff, died at her home in Tokyo, Sunday night, October 17th, 1920.

Mrs. Wyckoff came to Japan in 1873 to be married to Professor Martin N. Wyckoff, who at that time was teaching in the government school at Fukui. The marriage ceremony was performed in the home of Dr. Wm. Elliot Griffis in Tokyo.

In those days a journey to Fukui on the west coast was a matter entirely of *jūnikisha* and *kago*, and consumed days. Later and for many years, Prof. and Mrs. Wyckoff were connected with the Meiji Gakuin and there are scores of middle aged men scattered all over Japan who remember the kindness shown them in that hospitable home on the campus. To the very end it was one of her joys to entertain friends in her home.

Mrs. Wyckoff did much work for Japanese women both in classes, in girls' schools, and in women's meetings held in her own home. She used to hold several children's meetings each week and always a Sunday school in her own home. After her husband's home-going, she lived for five years in Matsumoto city, busy with work for women, children and students. After coming back to Tokyo, she continued the same kind of work, taking an active part in the work of the W. C. T. U., the Leper Hospital and the Rescue Home, and serving on the executive committees of these organiza-

tions. For a woman in her seventy-first year, she enjoyed unusually good health. The week preceding her departure she had attended several sessions of the great Sunday School Convention, and was keenly interested in the proceedings.

The key-word of Mrs. Wyckoff's life was *service for others*. She was always doing something for some one, and so it was most befitting that the end of her life should come as it did, at the close of a Sabbath day full of service for the Master. As usual, she held her Sunday school in the morning, in the afternoon attended church service, and in the evening after only a half hour of illness entered into the Presence of Him whose loved ones "serve Him day and night in His temple."

Two children survive their sainted mother, a son, Jacob, a banker who lives in Jamesburg, N.J., U.S.A., and a daughter, Harriet, widow of the late Rev. J. E. Hail, now in Osaka.

All who knew Mrs. Wyckoff can well appreciate what her daughter Mrs. Hail has written: "It is a wonderful heritage to have had a mother like that."



FORMOSA

ABSTRACT

CHAPTER I

MIDDLE AND SOUTH FORMOSA

ENGLISH PRESBYTERIAN MISSION

W. E. MONTGOMERY

We are glad to be able to report once again, as has been the case for the past twenty years, an increase in the number of church members. Year by year we have recorded a slow but steady increase in our membership. That it is not a greater increase is a cause for humiliation and heart-searching, but that there is a definite increase is a source of thankfulness and gratitude. We regard the growth in church membership as one of the most important tests of the success or failure of our work. Our primary object in all branches of our work in Formosa is to found a church that shall become sooner or later—sooner if possible—self-supporting and self-propagating. To this end there must be a church with a membership large enough to withstand the pressure of surrounding heathenism, and to make its influence felt, not only by individuals, but also by society as a whole, strong enough to change and improve the conditions of life which at present are so often inimical to Christian living. At the present time we have a total baptised membership of 10,835, including adults and children, and a Christian community estimated at 24,000. The population of the area in which we work is given as 2,184,829, so that we may say that one in ninety-one has a definite church connection, and many more know something of Christianity and its message to men. This is all to the good, but the proportion between evangelised and

unevangelised, believer and unbeliever is still too great. A church facing such odds cannot, normally speaking, be expected to be self-supporting and self-propagating. It requires, and will require until the proportion is very much altered, foreign help and support.

Our main duty is still to stress the extensive work of our church, and to seek by all means to increase the number of those who have a living faith in the Gospel so that they will publicly confess their faith in Christ and definitely commit themselves to the support of His cause. Of the seven men missionaries on the field at present, only one is definitely allocated for evangelistic work. This may seem a marked inconsistency with the position outlined above, but we gladly acknowledge the fact that a growing proportion of the evangelistic work is being done by the Formosans themselves: this is as it should be and we shall gladly see in the future the whole responsibility of this work being borne by those who are naturally best fitted to undertake it. Our churches are widely distributed over the area occupied and there are few, if any, important centres that have not a Christian church. There is no earnest seeker after truth in Formosa today who would have to go very far from his own home in order to hear the Gospel message. Comparing Formosa with Japan, my impression is that the Formosans have had a better opportunity of hearing the Gospel than the Japanese. It may be interesting to note here the difference in practice between Japanese and Formosan congregations. A Formosan church with a roll of 200 members will have an average attendance of nearly 400, whereas in Japan, as I am given to understand, a roll of 200 members means an average attendance of 100.

The educational work of the Mission **Educational Work** is passing through a difficult period.

There is an unprecedented demand for education in Formosa. It is pitiful at times to see hundreds of students competing for a few vacant places in government schools. Until recent years very little had been done by the Government in the way of

providing higher schools for the Formosans, but with the advent of Baron Den as governor-general, a more liberal policy has been followed and many new schools have been provided, chiefly commercial or technical. This has given Formosa a new student class that is growing steadily in numbers and influence. It is largely untouched by any organised Christian force, and promises to be a serious problem for the future.

Formosa has not escaped the spirit of unrest prevailing all over the world, but in this case it has to express itself in more indirect ways than in freer countries. Among the boys and girls in our middle schools it finds an outlet in an increasingly critical spirit, far from reasonable at times, a growing tendency to regard discipline as irksome and unnecessary, and a throwing aside of the old traditional virtues of respect for teachers and obedience to parents. It requires a great deal of tact and insight to deal with young people in such a frame of mind.

We are glad to note that some thirty boys and girls were received into the church on profession of faith during the school year. Of this number several were from non-Christian homes and some from non-Christian villages. We hope they may become light-bearers to their own kith and kin.

We are fortunate this year in having
Medical Work had our full staff of doctors on the field. During the last years of the War, both our hospitals were closed, all the doctors being engaged in work in Europe. The closing of the hospitals was acutely felt by the poorer classes of Formosans, who cannot afford to pay for the more expensive treatment of the government public hospitals or of private institutions. That the hospitals meet a real need was shown clearly by the immediate rush made for accommodation as soon as they were opened. They filled up immediately and have remained full ever since. They provide a unique opportunity for evangelistic work, for they offer a means of reaching an ever varying and, for the time being, well disposed

audience of non-Christians. A patient, resident for a month in hospital, will hear as much of the Gospel in that time as an average church member would hear in six months. It comes, too, at a time when he is in a more receptive state of mind, and, backed by the argument of skilful and patient treatment, it often wins its way where the ordinary presentation of the Gospel seems to have no visible effect, and we owe many of our best church members to the hospitals.

On the financial side the outlook is satisfactory. The Formosan church is bearing an increasing share of the burden, which is, in common with other churches, becoming yearly heavier. Within the last two years our preachers have had an increase of nearly 100% on their salaries. This additional money has been found mainly by the Formosans. The increase was granted with so little discussion that one has doubts as to whether the church realised the seriousness of the task it had undertaken. However, there is a willingness and an ability to undertake financial responsibility that makes this side of our work one which gives us less concern and thought than has been the case when our financial requirements were much lighter.

We are grateful for the past, hopeful for the future, and anxious to make the most of the ever increasing opportunities for service that lie before us in South Formosa.

COMMUNICANTS ON THE ROLL OCT. 31st 1919 5152

Additions :—

Adult Baptisms during the year...	263
Received to Communion (Baptized in Infancy) ...	80
Received by Certificate... ..	14
Restored to Communion	6

Total Additions 363

Deductions :—

Deaths	149
Gone elsewhere	0
Suspended	32
<i>Total Deductions</i>	181

Net increase in number of Communicants	182
COMMUNICANTS ON THE ROLL OCT. 31st 1920	5334
Members under Suspension	256
Children on the Roll Oct. 31st 1919	5,159
Baptized during the year	295
Children on the Roll at 31st Oct. 1920	5245
Total Church Membership Oct. 31st 1920 ...	10,835
Native Pastors, 10; Preachers, 56; Elders, 149; Deacons, 252.	Foreign
Missionaries (on the field): Men, 7; Women, 4.	Native Church
Contributions during the year 1919, ¥32,749.05.	

CHAPTER II

NORTH FORMOSA

THE PRESBYTERIAN CHURCH OF CANADA

DUNCAN MACLEOD

I. General Conditions :—The attitude of the Formosa government toward Christian missionaries and their work is highly satisfactory. Since the Japanese took over the administration, there has been no misunderstanding between the missionaries and the government, and no action on the part of government officials has ever disclosed anything but goodwill toward the activities of the Christians. The men in charge of the Religious Bureau have shown the missionaries every courtesy and given them every possible assistance in their work.

In Formosa, gambling, opium smoking and stealing are decreasing, but under the Japanese regime prostitution is legalized so the men of Formosa are more open and daring in this form of vice than they were under the Chinese regime when prostitution was illegal. Drinking and cigarette smoking are also on the increase.

II. Evangelistic Work :—All the activities of the Mission, including educational and medical work, are essentially evangelistic. Great care is taken to guard against any tendency that would give evangelism a secondary place. This has been characteristic of the Mission ever since its inception in the spring of 1872, when the late Dr. G. L. Mackay first landed in North Formosa.

Our Mission is responsible for about one million and

a half Chinese who, for the most part, speak the Amoy dialect, and for at least two hundred and fifty thousand who speak the Hakka dialect. The forefathers of the former first came to Formosa as traders in the time of the Dutch. After the expulsion of the Dutch by that famous Chinese pirate, Coxinga, their numbers gradually increased until 1895, when the Japanese took possession of the island. The latter came to Formosa about a century and a half ago, and being highlanders by nature and tradition, they took possession of the foothills on the Western side of the Formosan mountains, driving out the Formosan savages who contested every foot of the land. To-day they are quietly enjoying possession of this fertile farm land.

The Canadian Presbyterian Mission has eleven preaching places among these rich farmers, although as yet the work has been entirely carried on through interpreters. Fortunately a lady missionary is now designated to this interesting work and the mission expects to appoint a man to it in the near future.

Special efforts have recently been made to reach the rural population of North Formosa. The whole territory is divided into ten districts, in each of which there are four or five preachers who form themselves into an evangelistic band for co-operative Christian work throughout the entire district. One week a month, for five consecutive days and nights, they go together to preach the gospel in the heathen villages. The leading pastor of the district is made responsible for leadership in this work and he makes a report to the Mission on the attendance, speakers and finances. During 1919, over 20,000 people were reached in this way and the number is even greater during 1920, although the full report of the work is not yet in hand. This work is largely conducted by native pastors and preachers, as the Mission is greatly in need of reinforcements, some of whom are now in sight.

In city communities where the people are not so easily reached, special evangelistic meetings, lasting from one to five weeks, are organized by the standing

committee of the Presbytery. These meetings, which are financed by a special evangelistic fund, have been very successful. The chapels are invariably crowded by people who formerly regarded the Christian chapel as if it were a Masonic lodge into which only the initiated would dare enter.

We dare not close without referring to the problem of evangelizing the savages of Formosa. They are supposed to be subdued, but they still control the larger part of the island, and it is not safe to enter very far into their mountain fastnesses. The sword may subdue the bodies of men, but it has never subdued the human heart. In the task of subjugating these head-hunters, the Japanese have lost many thousand soldiers. With years of treachery and rebellion, it is too much to expect either Japanese soldiers or policemen to love those wild mountaineers, whose sincerity they trust so little. Buddhist priests may enter where life is safe, but they will fail to conquer the hearts of men and women so low in the scale of civilization. History has proved that nothing can conquer the human heart in any race, age, or grade of civilization, but the actual expression of the love of Christ, as manifested in the lives of men and women who have been redeemed, and who can look on all mankind as a brotherhood, worthy of an equal share in the inheritance of God's family on earth and in heaven, and capable of redemption.

For several years the English Presbyterian Church in the south, and the Canadian Church in the north, have been making appeals for at least one medical and one evangelistic missionary to work among these savages, but so far no one has offered himself. Are the Christians in Japan concerned about this matter? The work of evangelizing the Formosa mountain tribes may have to be begun and carried on through Japanese evangelists. Here is a foreign field for the Japanese Christian Church. This would be indeed the crowning method for subjugating these pagans. The Formosan government should give full permission to the Japanese

Christian Church to share in the work of transforming these uncivilized people into loyal members of the family of his Majesty, the Emperor of Japan, and of introducing them to all the blessings of a Christian civilization.

*III. Educational Work :—*For thirty years after the Mission was opened, the only Educational work carried on was a theological college and a school for training preachers' wives. In 1914, when Mr. G. W. Mackay, M. A., the son of the first Missionary, returned from America, our first middle school was founded, and has been very successful. At present, for lack of room, only about one-third of the applicants for entrance can be admitted. We are now looking forward to a day when we shall have a Christian university to accommodate the young men of North Formosa who are anxious for higher education. Such an institution is desirable in order that the young men may be prepared to undertake their share in the civil administration of the island.

The Middle School is situated at Tamsui, on a plot of ground covering eleven acres. There, also, are located the homes of several missionaries, the girls' school and a Bible school for women. These girls' schools are in a very flourishing condition and are open to heathen and to Christian alike.

At Taihoku, the capital of Formosa, are situated the new Theological College, the Mission Hospital and a small kindergarten. Since only graduates of middle school standing are eligible for the Theological College, it is a problem to secure sufficient helpers for the evangelistic field. At present, however, there is a preacher for every station but the crying need of the time is for native leaders who are well trained and consecrated.

We regret that this report has to be forwarded before the end of our financial year. For this reason the statistical report has not been fully completed. In the year 1919, the status of self-support surpassed all past records. Nearly ¥17,000 was raised for all

purposes. During 1920 the salaries of pastors and preachers were raised, a special grant was made to the B. & F. Bible Society, and over a thousand *yen* was raised for the China Famine Fund. The total contributions will no doubt reach the sum of ¥20,000. There are now ¥7,000 in the Widows' and Infirm Ministers' Fund: the interest is sufficient to cover current expenses. Self-management, self-support, and self-propagation of the native church is encouraged in every way.

Some years ago, while Baron Ando was governor-general of Formosa, the North Formosa Presbytery was fortunate in securing, through his gracious favour, the status of a juridical person, and so has the privilege of owning, buying and selling land for church purposes. The fact that in all the past uprisings since Japanese occupation no Christians were found implicated, made a very favourable impression on his excellency. After taking a very careful religious census, he expressed the opinion that the Christian religion was the only one that seemed to be working toward the moral progress of the people of Formosa.

The present Governor-General, Baron Den, has been received with more real enthusiasm by the Formosan people than any other in the history of the present regime. This, no doubt, is due to his being the first civil administrator of the Formosan Government, as well as to the favourable impression he has made through the changes brought about since his arrival. The native Christians who are building up a church which will eventually become, as it is indeed already becoming, the most vital factor in the establishment of moral progress and order in the life of the community, will reap the greatest benefits from any improvements in the administration of the affairs of the people.

KOREA

PART I

GENERAL SURVEY OF THE YEAR 1920



CHAPTER I

GENERAL SURVEY OF 1920

R. C. COEN

From whatever angle we view the General Character- situation in Korea, we must characterize zation of New Age the year 1920 as a period of transition, readjustment, and beginnings. Politically, economically, educationally, religiously, we are facing the same problem of dealing with an entirely different set of ideas and conditions from those that prevailed in Korea two and a half years ago. Whether we approve or disapprove makes no difference as to the fact of the new age that has dawned upon us, but only as to our methods of dealing with those facts. There is unquestionably an intangible, indefinable something in the atmosphere, in the warp and woof of society, in the very mind and heart of the people from children to grandfathers that was not here before. It is a step in the evolution of a people, a something to be reckoned with, a something here to remain, a something fraught with either good or evil, or both, for the people of the Orient. It is not enough to say that it is but a belated ripple just now reaching our far distant shores from the great tidal wave that disturbed the sea of life from 1914-1918. It is that, and more. It is the fundamental longing of mankind for freedom, self-expression, and self-development that had its conception in the heart of the first man, and has been the heritage of every true man since.

There are those who would ignore the changed conditions, thinking them but a side-show in the passing

drama of madness now staged throughout the world ; others who would attempt to suppress them and prevent their further spread and development, not realizing that they are thus engaging in the endless and futile task of sweeping back the tides of the ocean of life ; and still others who would take advantage of them to engender bitterness and despoil the nation ; but the greater number seem anxious to guide and control the new force for the good of the people, the Orient, and the world. There are none I think who would deny the existence of the new force.

Whether we are government officials, merchants, educationalists, or religious propagandists, we all experience the manifestations of the new spirit in our particular field of activity. It is the same problem to us all, its manifestations differ only as they assume the color of the different spheres of influence. In the political field it takes the form of petitions to the existing government for redress of grievances, real or imaginary, for opportunities to share in the legislative, judicial, and executive functions of the Government, and even in the more violent forms of demonstrations and riots at times. In the business world it finds expression in demands for higher prices for both produce and labor, in the organization of labor unions, guilds, banks, and business corporations all over the country, even to innumerable young mens' organizations found in almost every hamlet. In education it appears in newly established institutions, in desires for changes in the teaching force and curriculum of existing schools, and, in exaggerated forms, in strikes ; while in religion it takes the form of increased self-government and self-support, of efforts to put new life into old sects, of an eagerness to hear any kind of a message, but also of a tendency to question and criticize all messages and messengers, and of the revival of religious fervor in the Christian churches in every province.

So, I say, in the midst of these new and trying conditions, we have all alike been trying to orient ourselves during the year 1920. A general review of

the year reveals that we have all made honest efforts, that we have only begun the task, that we have made many mistakes, that we are woefully deficient, and that we may not yet be on the road to success.

It is not the purpose of this article-
Changes in Govern- to give a detailed account of the work
ment of the Government during the year
under review. We shall only touch
upon such things as concern us as missionaries working
under the government, and even these we cannot treat
exhaustively. In general we say without reserve that
we believe the government is thoroughly aware of the
new spirit we mentioned above. The government has
attempted to meet it with a new administration, the
promise of many new reforms, and the actual in-
auguration of some during the past year. Though the
change in the personnel of the Government-General of
Korea was made during the closing months of 1919, it
was during 1920 that these new officials began to
attack the problems they had inherited, to lay con-
structive plans for reforms, and put a few of these
reforms into immediate effect. As is always the case in
any country under such circumstances, there were
difficulties within, as well as without, to be solved. It
seems from the failure to realize all the good results
hoped by the new Administration and from reports
occurring frequently in the Japanese newspapers, that
the officials were far from one mind as to new policies
to be instituted, and methods to be employed for
putting those policies into operation. This fact along
with the generally well known fact that reforms always
come slowly and usually with much tribulation and
searching after light, account for the lack of any very
apparent marked change in the political situation during
this first year.

Of the some 24 reforms thus far
School Reforms initiated, four have had to do with
education. One of these in particular
affected our Mission schools. The reform entitled
"Revision of the Regulation of Private Schools"

permits the Bible to be taught as a part of the curriculum of all schools not registered with the government. This is a great boon as many of our Mission Schools are not registered, and will, therefore, take advantage of the opportunity to include the Bible in their curriculum.

Very early in the year the "Freedom Limited Freedom of the Press within certain limitations" the Press was announced. As a result of this reform a few new daily papers under Korean management and printed in the *Unmun* (the native script) were organized, and the Federal Council's publication for the Korean church, the "Christian Messenger" was permitted to insert secular news items from the last issue of Feb. onward. Of the Korean newspapers that began publication under this new press law, I believe all have been stopped by the Government or from financial difficulties. The subscriptions to the "Messenger" immediately increased to 6,000, and by careful supervision of the news items inserted it has escaped with only four or five suppressions by the Government during the year. At present it is the only paper printed in the Korean language that publishes any news items, I think.

A review of the year would not be true to facts, if it did not call attention to the interference of the police with the work of the church. Preachers, colporteurs, and other Christian workers have frequently been hindered in the prosecution of their work, even to the extent that they were told not to preach to unbelievers, but to confine their ministrations to those members of the church under their care. This interference is too frequent and spread over too wide a territory to be ascribed to the indiscretion of isolated policemen. One is forced to conclude either that the higher authorities, in spite of their statement to the contrary, tacitly consent to the acts of the lower officials, or as is more likely the case judging from recent articles in the Japanese papers, the heads of the

departments are unable to have their expressed wishes and commands carried out by their subordinates. In either case, the result is the same, and is very distressing and annoying in the fields of religious endeavor.

Nor can we lightly pass over the fact that throughout the year frequent attacks have been made upon the missionaries in Korea by the vernacular press of Japan and Korea. More than once, by public statement of the Japanese government officials, have the missionaries been exonerated of any connection with, responsibility for, or even fore-knowledge of, the political plans and movements of the Korean populace. But, in spite of this fact, the Press has kept up its incessant, ill-founded tirades against the missionaries. We might look upon the articles as highly amusing, were it not for the fact that all the papers are subject to government censorship, and most of them are actually government organs, a fact which indicates all too clearly that the Government condones, if not actually fosters, such virulent attacks.

We are not forgetful of the fact that many of these annoyances grow partly out of the reflex effects of national and inter-national conditions affecting both Japan and America. As has been recognized for years both by Board members and missionaries in service on the field, the missionary barometer is very sensitive to political disturbances whether national or international in their scope. Korea, though small and located away off on the edge of the world, is no exception to this general observation. Whether it be the earthquake shock of a world War; the bursting forth of a political volcano in Korea itself; the breaking of the dam between Korea and Manchuria which lets a few Korean mal-contents flow across the border and offers an occasion for a Japanese punitive expedition into Chinese territory; or merely a western immigration cyclone occasioned by a California Land Law, sooner or later they all register out here on the little peninsula

Reflex Effects of
Inter-national
Difficulties

adversely to the work of the missionary. Whatever we may think as to the merits of any or all these cases, nevertheless, the fact remains that Mission work is a sufferer because of them all, and our own human selfishness and interest in the undisturbed progress of our work would lead us to wish for fewer disturbances of this kind. I shall not go into detail to describe the Manchuria affair, as it was of such recent occurrence and was so thoroughly discussed in the newspapers of Japan and the world, that, I take it, most of the people who will be likely to read this article have already read of the churches and schools destroyed and burned, the large number of Christians killed and imprisoned, and the accusations and threats made against the Canadian missionaries operating in that district. Nor will I speak of the California situation, as it is yet unsettled, and is, we believe, in good hands. I only mention these things for the purpose of revealing in a general way how such conditions constantly affect our work in Korea.

The economic conditions of Korea **Economic Conditions** are so closely tied up with those of Japan proper, and follow in general so nearly the economic lead of that country that I give no table of statistics of exports, imports, etc. There are however some conditions that are purely local. These I will report.

First, I will mention the famine that **Famine in Northern** ran well into the year until the first **Provinces** harvest began to be reaped in May and June. The drought of the previous summer covering most of the northern provinces of Korea brought about a most distressing condition among the poor of these stricken districts. All through the winter months they suffered greatly, though few died, thanks to the assistance given by the government, the missionaries, and the Koreans themselves. Even in the districts little affected by the drought the famine was evidenced by the passing through of great tribes of starving people migrating to more favored sections

of the country, begging or living on nuts and roots which they dug from the forests through which they passed. With the coming of the year's bountiful crops the terrible conditions were relieved. Everybody had plenty to eat, though prices at once dropped, as in other parts of the world, putting an end to the unusual prosperity that had prevailed during the Great War and for two years following. A little item of special interest to the missionary body was the new tariff law that went into effect in August raising all duties to equal those paid in Japan on all imports. These new duties have affected seriously the missionaries' problem of the High Cost of Living.

Flood along the Han River During the Summer, soon after the famine had been relieved, a heavy rainfall in the central provinces precipitated a flood that raised the River Han to an unprecedented height. The water rose so suddenly and to such an unexpected degree that many lives were lost besides the usual loss of property that always accompanies such floods. All trains were stopped for one day in Seoul, and in some places traffic could not be resumed for nearly a week. The flood sufferers were helped to re-establish themselves by contributions from the Koreans, Japanese, and missionaries, but these contributions were as nothing compared to the losses sustained. There were some half dozen churches destroyed by the floods, too. These were all assisted in rebuilding.

Cholera Plague In the Orient some sort of scourge, like the proverbial poor, is always with us. Following the famine and the flood, perhaps partly due to them, came a terrible epidemic of cholera. It was swift, wide-spread, and destructive in its sweep; yielding but little to the efforts of the authorities and doctors to stop or prevent it, though eventually it had to succumb to the approach of cold weather. Nearly every hamlet had its dead and dying, and some of them numbered the victims by the scores and hundreds.

One of the marked features of the **Visiting Delegations** year in Korea was the large number of visiting delegations to pass our way. Many of these people were the usual tourists who have renewed their travels, especially in the Orient, since the War in increased numbers, but most of them were parties of Sunday school delegates making a tour of the Orient either before or after attending the World's Convention at Tokyo in October. Another group were the U. S. Congressmen on their tour of investigation in China, Korea, and Japan. Of course, the Congressmen were personally conducted by the Japanese officials, but some of them, at least, found time and occasion to see and hear some things that were not on the regular program.

Thomas Cook's agents, who led the Sunday school parties, were surprised and plainly displeased to have their charges insist upon having a fair portion of their time and guidance turned over to the missionaries in order to see Mission work, institutions, and products. As they themselves usually expressed it "We don't want to see old temples, shrines, and public buildings. We have come here to represent our churches in America, and want to be able to report to them the work of Missions we have seen with our own eyes." Most of them could stop only in Seoul, but during their few days here in the Capital they were scarcely given time (nor did they wish it) to eat or sleep, so rapidly and constantly were they transported from church to school, and from school to hospital, always and everywhere seeing with their eyes and hearing with their ears things such as most of them never dreamed were being done in heathen lands beyond the sea. Never before has there been, nor will there soon be again, such a campaign of Mission advertising upon such good soil.

No doubt the Japan section will **World's Sunday School Convention** contain a complete report of this wonderful convention, but Korea had a small part in it which is worth

recording here. It was attended by a large delegation of missionaries, though only three Koreans were registered. There will be considerable benefit to Korea from the convention, however, from the extension conventions conducted at Seoul and Pyengyang. These were fairly successful and well attended.

There remains now, but to say a word in a general way about the educational, medical and evangelistic work of Korea. I say in general because there appear in this volume splendid articles dealing with each of these subjects in detail and fully. Be sure to read these articles. Educationally we are also in a new era. Never has there been such a demand for a high grade of instruction, nor so many people uniting in making that demand. The rush back to school after the days of demonstration by school strikes, not only brought us back to former conditions, but far beyond them. All ages and classes of people seem suddenly to have acquired an insatiable desire for knowledge. For those who labor during the day, night schools have been established. Many of these are conducted in churches by Korean church officers who have a vision of wedding education and religion with high hopes of securing worthy off-spring.

In this connection it seems well to mention the rather interesting fact that many temperance societies have been formed throughout the country which conduct lecture courses and public gatherings for the enlightening of the Korean people as to the harmful effects of intemperance. Temperance meetings with large and enthusiastic audiences have been held during the year, especially in the North.

There is but one word that can be used to describe the medical situation.

That word is "CRISIS" spelled with capital letters and pronounced with the loud pedal on. The situation is indeed serious. Read Dr. A. I. Ludlow's article.

It will suffice to state here that we
Evangelistic are in the midst of a great revival that
seems to be spreading to all the
churches of all denominations in Korea, and reaching as
deep as the pocket-books of the Koreans. Thousands
of new believers are coming in, and thousands of
dollars are being contributed the work of the Church.
Statistics show that the gifts of the Church last year
amounted to ¥8 (\$4.00) or more for every baptised
member, and the gifts for this year will be larger than
ever before in spite of the low price of grain. Con-
sidering the general poverty of the people the sums
given for the Lord's work are marvelous. It sounds
more like the offerings from bond holders in Wall
Street, than the offerings of a horny-handed people who
with incessant toil coax a living out of the mountain
side or who till the water-covered rice fields. Prospects
• for evangelistic work were never brighter than now.

KOREA

PART II

EVANGELISTIC WORK

1871

1872

1873

CHAPTER II

THE PRESBYTERIAN FORWARD MOVEMENT

W. N. BLAIR, D. D.

We believe that God constantly guides the lives of His children, but there are times when this guidance is especially manifest. We call this special providence and give thanks, as we look back over the years, for the good hand that has led us at the turning points of our lives.

This special providence of God is found as clearly in the history of His church as in the lives of individuals. Certainly it is plainly manifest in the short history of the Korean Church.

We find it in the peculiarly favorable circumstances that marked the introduction of modern missions into Korea; in the opening of men's minds and the scattering of Christianity over the peninsula produced by the Japan-China War; in the pouring out of God's Spirit upon the church at the time of the great revival, and now just as manifestly God is leading His people in the remarkable Forward Movement that is enabling the Korean Church to triumph over multiplied tribulation and to go victoriously forward in spite of the severe trials that have overtaken it as a result of the Independence Movement.

No informed person has charged the Christian Church in Korea with being responsible for the Independence Movement. All classes were involved, but the Christians have suffered most as a result of what occurred the first of March two years ago. The reason is that

Christianity breeds strong men, and strong men are always thrust forward in times of excitement and popular need.

When the General Assembly of the Korean Presbyterian Church met in Pyengyang six months after the Independence Movement began most of the leading pastors and elders were noticable by their absence. The Presbyteries read long lists of pastors and elders who had been imprisoned and of church buildings that had been wrecked or burned. It was manifest that the church had received a staggering blow. Yet it was just in this dark hour that the Forward Movement was born.

Reports were made to the Assembly of the New Era Movement in the American Church; of how the American church had determined upon a great forward movement for Christ in spite of the war and the heavy demands made upon the people by the Red Cross and Liberty Loan drives.

The question asked in America had been, "Shall the Church do all this for the nation and less for Christ"? The Korean brethren saw the point. They were eager to give their all for their country. Were they willing to do as much for Jesus Christ.

The answer in the American Church had been the New Era Movement. The answer in the Korean Church was the Forward Movement. A determination to put the Church of God first and to keep it first in their love and service; not by less effort for their country but by greater effort for God.

A Forward Movement Committee of thirty-six men, three from each Presbytery, was chosen by the Assembly, and a Forward Movement program for three years was adopted.

The first year was to be a year of special prayer and preparation. The second year revival meetings were to be held in every church, and the third year Sunday school work was to be stressed throughout Korea.

For the first year the Assembly asked the churches to try to make from twenty-five to one hundred

per cent advance in nine different objects of special endeavor. Large posters were posted in every church giving the figures for the local church for the previous year in all nine items in black ink and the standards to be obtained in red.

The response of the entire church to the new movement was remarkable. A wave of faith and renewed zeal swept the peninsula. Months before the time set for it, the special revival began. Preaching bands were organized in all the larger churches and schools, and special meetings held in hundreds of towns and villages were attended with great enthusiasm.

Meanwhile the church had been faithfully trying to achieve the high standard of service and benevolence set by the Assembly, and when the Assembly of 1920 met in Seoul it listened with joy to a report of splendid accomplishment.

Complete reports were received from 942 churches. Of these:

546	made	25%	or more	advance in	Church attendance.
485	"	50	"	"	" " Prayer meeting attendance.
557	"	25	"	"	" " Sunday School "
463	"	100	"	"	" " Daily family prayers.
461	"	25	"	"	" " Bible Study Class attendance.
176	"	25	"	"	" " Bible Institute attendance.
520	"	50	"	"	" " Church paper subscriptions.
454	"	50	"	"	" " Offering for pastor and helpers salary.
413	"	100	"	"	" " Offering for Foreign Missions (for work in China).

These advances reached the goals set by the General Assembly as standards.

Of the 942 churches reporting:

421	"	went over the top	"	in 5	of the 9	objects.
320	"	"	"	"	6	" " " "
214	"	"	"	"	7	" " " "
108	"	"	"	"	8	" " " "
36	"	"	"	"	"	all of the 9 objects.

As the Assembly met in September and the statistics given were for the church year which ends May 30th, the remarkable progress indicated was made in less than nine months after the Forward Movement began.

The Church is now in the midst of the second year revival program. Special evangelistic meetings have already been held in more than two-thirds of the churches. No definite report of results can yet be given, but letters received from all parts of the country show clearly that large numbers of new believers are being received everywhere.

In my own district several churches have more than doubled in attendance during the past year. A letter just received informs me that the churches in West *Yungyou* are packed to the doors and that new church buildings will have to be provided next spring.

The Namsanmoru Church, ten miles north of Pyengyang, had an attendance of one hundred and fifty when the Independence Movement began. As a result of the disturbances at that time, the church building was wrecked and the congregation so scattered that no meetings were held for four months. The pastor and leading elder fled, the former to die of hardship endured in hiding; the latter never to return.

When the congregation began meeting less than one hundred assembled. Naturally they were discouraged; but the Forward Movement spirit soon reached them. The church organized energetically to reclaim those who had fallen away. Bands of men and women went out every Saturday to preach in near-by villages urging the people to attend church on the morrow. The result is that Namsanmoru, still without a pastor, has now an attendance of over four hundred every Sunday. Huge timbers for the new church building are being unloaded before the old church building which holds scarcely half the congregation.

The largest church in my country district is in Anju, a town of about one thousand houses. Before the evangelistic campaign commenced the Anju Church had an attendance of nine hundred. One thousand six hundred people assembled there last Sabbath.

Another proof of the advance being made by the Korean Church is found in the increased attendance in all schools and Bible study classes during the past year.

Our Mission schools are overflowing with students.

A series of special Forward Movement tracts with illustrations and a large poster in colors were prepared by the Forward Movement Committee. Over one million two hundred thousand of these tracts were sold and are now being used in all parts of Korea.

And now just ahead is the third year of special effort to win Korea's *children* for Christ. Never did the Church have a greater opportunity. The mass of the Korean people recognize the superiority of Christianity. The father may not be ready to accept it himself, but usually he is willing for his children to attend a Sunday school. It is easy almost anywhere in Korea to fill a building with children from heathen homes.

The churches everywhere are filled with eager young men and women. It is the aim of the Forward Movement to use these young people as teachers in a great Sunday school extension campaign endeavoring to establish a Sunday school for children in every accessible village in Korea, knowing that if we win the children for Christ we win Korea.

CHAPTER III

THE METHODIST CENTENARY

J. Z. MOORE

Introduction

The present Forward Movement in the Methodist Episcopal and the Methodist Episcopal, South, Churches is called The Centenary. A hundred years ago a few of those daring spirits who do the impossible while others sit by and say it cannot be done, planted the seeds of a little missionary movement that has now become a great tree casting its shadow over all the earth. This being before the unhappy division of 1844 both branches of the present church have like claim to the foundation fact and the present celebration. A long look at history makes us to rejoice at the common beginnings and ends of things while we sorrow for some of the things that lie between and for some things that still remain.

The celebration was partly in thankfulness for the wonders of God's grace and blessings during the past hundred years and partly as a preparation for the future. In fact the thought of the future and the present needs has all but overshadowed the recounting of the deeds of the past. Conceived before the War, the movement has been carried into and out of the great war with increasing magnitude. At first a plan to raise money, it has become a mighty spiritual tide lifting all parts and departments of the Church life. Not only this, but finally reaching out beyond the Methodist into other churches and far beyond any Church.

In Korea

Under the inspiration of the Centenary Movement started in America the Methodist Episcopal Church in Korea started a forward movement in 1917. Plans were laid for a five-year campaign. No workers were set aside for the special work, but a Commission consisting of twelve missionaries and fourteen Koreans spent several days working out a plan and program. We have had six objects: (1) The training of efficient leaders; (2) Development of Sunday Schools; (3) The improvement of Family Religion; (4) The Evangelization of non-Christians; (5) The spread of the Christian Spirit into Society; and (6) The increase of Financial Self-support with emphasis on Stewardship.

At the Annual Conference of 1919 the Commission brought in a special plan for the year which was adopted. This plan stressed two things only, namely Evangelism and Tithing. Seven goals were set for the year's work: first, the membership to be increased one-fourth; second, to preach definitely and effectually to each house in our territory; third, to increase fifty per cent the families in which all members believed; fourth, to increase the Sunday attendance at all Churches twenty-five per cent; fifth, to increase the attendance at Prayer Meeting fifty per cent; sixth, to increase the attendance at all Bible Classes fifty per cent; seventh, to enroll tithers up to or beyond fifty per cent of the total full membership.

With special workers, with the exception of the half time of one Korean pastor, being appointed to this work, the results depended entirely on the efforts of each district Superintendent and the workers on his district. All sections of the field have not made like progress, but there is no part of Korea that has not felt the upward trend of these years and in some places very large results have come of these special plans and efforts.

From time to time printed bulletins were sent out by the committee. Various pieces of campaign literature, including an attractively bound copy of the plan and

program, were widely distributed ; also a prayer pledge, some five thousand of which were signed. Most helpful of all was the Goal Poster used last year. This was printed on heavy paper some twenty-five by thirty-five inches. It contained the seven special objects of the year with a place for the figures at the beginning of the year, the per cent of increase, the actual figures the increase would make, and then a place for the results as secured at the end of the year. This was sent to each Church to be hung on the wall and was largely used. At the close of the year a special report was given on the seven points.

Results

It is too soon to attempt to tabulate the results of this movement. In fact they never can be tabulated. However a few indications can be given as to results. Of the churches pushing the plan and reporting for the year 1919-1920, an increase of a little more than twenty-five per cent was made. This in face of the fact that the total report for Korea shows a slight decrease. This of course is not what was desired, but it shows that the churches that really went after results got them. Up to date we have had no striking results in the perfecting of church workers. However as never before the young people are turning to our schools. Some promising young men have been helped to America to study for the ministry, and at one summer conference fourteen young men pledged themselves to become church workers if the Lord and the church so called. Sunday schools have felt the impact of the movement and at least one district has put on a special Sunday school worker at their own expense. Many churches are conducting children's Sunday schools in villages where there are no churches. One church has five of these in near-by villages on Saturday afternoon conducted by the young people of the church. This year there has been a very great increase in all our Bible classes. Scarcely a Bible institute or class in Korea that does not report at last a fifty per cent increase and many report over a hundred per cent increase. These

Bible conferences or classes held in each district and in each local church from one to four times per year are a very distinctive and very vital part of our Korean church life. They are the training and building ground of the Christians from the least to the greatest. There is no greater promise of the future than the large increase in attendance and interest in these classes. The attendance at some of the district classes has been as high as four hundred this year. Many hundreds of new believers have been enrolled which do not appear in the results. Another year should show large gains.

Here we have the most definite **Financial Results** results to date. That the Forward Movement has brought a greater financial vision to the Church in Korea there can be little doubt. The total offerings on the field for the year 1917 was ¥60,489. The Centenary Commission set the financial goal as follows: For 1918 ¥70,000, for 1919 ¥81,000 and for 1920 ¥97,000. I think there were few of us at that time that really believed it could be reached. This was a total of ¥248,000 for the three years. The actual results have been as follows: for the year 1918 ¥75,034; for the year 1919 ¥102,614; and for the year 1920 ¥124,732. This is a total of ¥301,380 for the three years or ¥54,380 beyond the goal set. In other words the Korean Church is now giving twice as much as it was four years ago. Not only this but the past year has brought a great awakening as to the ability of the Korean Church to lift its own burdens. As never before churches are coming to full self-support as far as local expenses and pastors' salaries are concerned. Many places that would not have dreamed of attempting to raise five hundred *yen* three years ago have raised from one to four thousand for new church buildings. And this is but the beginning of what the Korean Church will do financially. At our last Annual Conference a special series of addresses on Stewardship were given by Harvey Reaves Calkins. These made a deep and I trust a lasting impression.

They were repeated in part on two of the districts to daily increasing audiences.

What has been said above applies in general to both branches of the Methodist Church in Korea. The Church, South, did not begin the Campaign in

Korea so soon as the other branch but has pushed the matter with greater vigor. They have had a much larger organization and more active propaganda. Two missionaries and several Koreans have been giving practically their entire time to the movement. In general the same plans have been used and the same ends aimed at. As the movement is still on, results in full cannot be told but I am assured by those in charge that those parts of the plans already worked out have given the finest results and that there is every reason to expect large and abiding results for all parts of the Movement as it is carried out to the end.

This whole movement means the beginning of a new period in the life of the Church in Korea: the definite stepping away from the day of Missions to the day of the building of the Church in Korea. The great blessing of the Centenary will not be the enlarged sums that come from America—tho these will be an everlasting blessing--the great blessing will be the coming to consciousness of the real life and strength of the Korean Church. This movement teaching the Korean Church to rely less on American men and money and more on the development of Korean men and money as the real foundation and structure of the Church, brings in a situation that will bring forth fruit rapidly in the days to come. These have been years of great trial and struggle for the Korean Church, but thank God, years of richest blessings. Whether for right or wrong, during the years of this movement hundreds of our leaders have been cast into prison. Some have suffered and not a few have died. I have yet to see

the first Christian who has recanted or even wavered in his faith on account of the prison experience. I have seen hundreds who have come out of the experience with a new zeal both in living Christianity and in giving it to others.

CHAPTER IV

A YEAR OF INTERCESSION

W. F. BULL

In 1907-08 a great revival swept the little peninsula of Korea. Great multitudes turned to the church, and churches were springing up here, there and every where. Almost over night, as it were, flourishing churches were springing into existence. This period was noted not only for large numerical growth and for intensity of zeal, but also for deep religious experience on the part of foreign workers as well as of the Korean Christians. This was, of course, also a season of great spiritual joy and religious activity, of a glad and joyous giving of their means to the Lord for the promotion of His work.

For several years following this revival there was a continuous growth in the church, but each year the growth became smaller and smaller until in the course of several years we came to the point where it was manifest that we were no longer making numerical progress, and still later that we were actually losing ground. While in the way of organization, election, and ordination of elders, the ordination and installation of pastors, the extension of the foreign mission work of the church, etc. there has always been reason for gratitude and thanksgiving, the life and general activities of the church got down to a distressingly low ebb. The zeal and consecration of the church officers, to say nothing of the rank and file of the church members, had waned until there was a striking contrast to former conditions. Even many of the elders and leaders were becoming so absorbed in money-making that they were

falling into open sin, such as Sabbath desecration, gambling in stocks, etc. The churches all over the land had fallen off in their attendance; churches of several hundred, in many cases, until they were less than a hundred; churches of a hundred or so until there were only a very few left. There were erstwhile church buildings standing vacant and falling into decay here and there in the country because the congregations had ceased to meet.

As we went around among the churches and were brought face to face with these conditions, some churches standing vacant, others falling into a distressing state of repair because the congregations were too weak or indifferent (probably both) to keep them up, and in place of the former zeal, enthusiasm, and cordiality, a coldness and indifference; a great burden was laid upon the hearts of many of God's servants. A great longing for a revival took possession of their hearts until they were not able to contain and were led to cry out to God night and day that the churches which were once so filled with happy, earnest, zealous worshippers might again see the work of the Lord prospering among them.

Some on whose heart this longing for a revival was laid like a great burden, from which they could not get away day nor night, began to pray definitely for this object. God's promise, (Mt. 18:19), that where even two were united as touching anything, He would grant it, was the inspiration to try to get others interested and to agree to pray daily for this definite object, a great revival for Korea and all the world. These found, on approaching some of their fellow-workers, a most sympathetic and hearty response. It soon became apparent that the same Spirit who had been at work in the hearts of a few of the workers had also been at work in the hearts of His servants all over the country and that there was practically a universal feeling of a distressing need of revival and a great longing and yearning for such; and that His people all over the country were calling upon Him night and day for a

gracious outpouring of His Spirit. Becoming thus conscious of the fact that the Spirit of God was working mightily in the hearts of His people, (both native and foreign), and a revival imminent, Prayer Covenants, or Leagues, were entered into or organized within the different missions and among the Korean Christians in different sections of the country. As the spirit of prayer and expectancy was so manifestly abroad in the land the Board of Editors of our monthly, the *Korea Mission Field*, were led to adopt as the key-note for 1920 "Prayer and Revival." Even though it was known that God's people all over the country were already praying earnestly, and that there were agreements within the different missions to pray definitely for a revival—in order to unite the whole country on this definite petition and to pray with "one mind and one accord," under the auspices of the Korea Mission Field, a "Prayer Covenant" for all of Korea was suggested. The way in which the suggestion was met and the way the names began to come in for enrollment showed that the country was highly ready for such a suggestion. The knowledge of this fact, that God's Spirit had been working in the hearts of His servants producing this great longing for revival and stirring them up to special, agonizing prayer for it, was the "evidence of things not seen" that God was getting ready to grant the request for which He (so manifestly) had created the desire.

This insatiable longing and confidence that this spirit of prayer was born of God and would therefore without fail be answered, led to the organization of several "Prayer Retreats" in which a few sympathetic, kindred spirits turned aside from the rush and stress of the strenuous missionary life and went aside to some quiet, secluded spot where they could be alone (or together) with God, and give themselves definitely to waiting upon God and pouring out their hearts in united petition for the great burden that was resting upon their hearts. Such "Retreats" were organized among the missionaries and also among the native Christians.

Aside from these prayer covenants, or leagues, and prayer retreats, I do not believe there has ever been in the history of the world, within a similar time and space, a greater volume of prayer than has gone up to God from Korea within the last two or three years, and within the last twelve months in particular. The way these people have poured out their hearts in agonizing prayer and supplication to God for a revival has been something wonderful. One of the delegates to the World Sunday School Convention who for many years has been a prominent revivalist in the U. S., said, on visiting Korea, that the "before-daylight prayer-meeting" in connection with one of the revival meetings that he witnessed was one of the most impressive sights of his life.

From one end of the country to the other the people have been literally pouring out their hearts to God in agonizing prayer for a revival in the church and for the salvation of their fellow countrymen—and it has not been "politics" either. No one would deny that their hearts have been sore over the political situation, that they have been distressed on account of their fathers, brothers, elders, and pastors being in jail and that they have prayer for their country. While the disturbed political conditions, the occupation of the country by another Power, has made their hearts sad and made them turn to God as never before, the accusation that they are turning the church into a political organization and using its machinery for political ends and professing Christianity in order to secure the sympathy and assistance of Western nations is false and shows that those who make it are not in close touch with the real situation. Of course there are those who would make use of the church as a political tool, and in some cases probably have, but to say that the large crowds that are turning to the church now are not animated by religious motives is to show that one does not know what he is talking about.

Just by way of illustrating the spirit that is abroad in the land, and to show what part intercessory prayer is

playing in the movement, I would like to give an incident that came under my personal observation recently. Preliminary to our regular meeting of the Presbytery in September, a series of devotional and inspirational meetings was held for ten days. During the meetings "*praying for a revival*" was emphasized. An elder from one of our country churches was present and received a great blessing and went back to his home with the determination to begin a definite plan of intercession. He decided that he would get up every night—in the dead of night when the entire village was wrapped in sound slumber—and go up on the hill back of his house and spend a definite time in prayer for the souls of his fellow-countrymen. In telling the writer of his plan of prayer he said that he would first take his own family and pray for each of them by name; then he would take each of the families in his village and pray for them specially; then he would take his church and pray for each family in the church; then he would take each village within the territory for which his church was supposed to be responsible and pray for each of them separately. Is it a wonder that within a month or so that church doubled in size? for of course he did not stop with praying but went to work with a new zest and earnestness which was soon caught by other members of the church and they also went out and began to bring them in. One whole village came out in a body. This is but one instance out of thousands that could be given from all over the country to show how the people of Korea have been praying and working. This may be "*politics*," but the politics that makes a man get out of his warm, comfortable bed and go out to the hills every night at the dead of night and pray for his family, severally by name, and for each of the families of his village separately is politics that savors of the Kingdom of Heaven and does the heart of the King of Kings good, and means that His Kingdom is being ushered in the land of the *Chosen* people.

As this revival that is now on in Korea is so

evidently the fruit of prayer, can not we, who read these lines, be encouraged to add to our faith *more faith* and pray that we may have a revival not only in Korea but throughout the world which shall be greatest the world has ever known.

CHAPTER V

THE CHALLENGE OF THE CAPITAL

HARRY A. RHODES, A. M.

Probably Seoul does not present very different conditions for mission work than the capitals of other non-Christian lands. As a rule the capital city presents the greatest opportunity, the greatest obstacles and the most discouragements; rarely, if ever, does it present the greatest successes. Jesus and his disciples never had a very successful time when they went to Jerusalem. They usually encountered opposition, and finally it was in Jerusalem that He laid down his life. Like a key fortress in a war, the capital city is hardest to take and most important to get.

In Seoul, commercialism holds sway over a large part of the population; the official class is here but it is hardest to reach. There are many factory and street workers; rikisha, street car, and telephone men; clerks and tradesmen. But their hours of work are per schedule; Sunday as a rule is not a day off; and the demands of their work are engrossing upon time and strength.

It hardly needs to be said that the attractions of the capital are many:—movies, restaurants, red-light districts, saloons, dance halls, theatres, entertainments; there are all kinds of books, papers, and magazines to read; people are ever coming and going; there are special days, festivals; street fakirs, markets, and special sales.

In the midst of all this commotion and movement, the preacher of the Gospel must raise his voice and get attention; he must vie with worldly attractions and get

an audience; the missionary must impress himself and his message upon the life of the people where the impression is hardest to make.

Naturally from the beginnings of mission work in Korea, the greatest and most insistent efforts have been made in the capital. Of the sum total (about 600) of missionaries of all denominations working in Korea, about one-third are in Seoul. This does not mean that that proportion of work is being done here. Many of our resident missionaries spend nearly all their time in work that applies to the country as a whole. People from every province are in our mission schools; literary work engaged in by many of our number is not local; much of the medical work and medical education relates to the country as a whole.

At least a dozen different missions and Christian organizations are working in the city. The problems of co-operation and unity require a great deal of time and attention. All sorts of mission methods are in use; all are free to try and work the city as a whole; there is no division of territory; no church has a well defined task; it is the old game of "catch-as-catch-can." The great non-Christian organizations also have their headquarters in Seoul. Their temples, tabernacles, and meeting houses are among the finest in the city. Christian missions cannot claim an option on anything; amid many voices the Gospel note must be sounded and it is not always the same note; it is a whole band of different instruments according to creed; sometimes they make music and sometimes they do not; we need not be surprised if the sounds are not always attractive to the non-Christian world; the isms and heresies that are preached all make a start in the capital.

In brief the obstacles to mission work in the capital are three, viz., commercialism and worldly attractions, the competition with non-Christian systems, and the varied and sometimes conflicting Christian systems including isms and heresies.

However, much has been accomplished, the opportunities are still great, and success in the capital means

much for mission work throughout the country. There are twenty some churches in the city of which all but a few are protestant evangelical. As many more churches are in the surrounding towns and villages. Including the catholics there are about ten thousand Christians, or about one in twenty of the Korean population of the city, while in the capital province there are about thirty thousand Christians, or one in fifty of the population.

It is true that many of these church buildings in the city are not well filled on Sunday; they could seat two or three times the present attendance; and yet, if all were filled, they would not accommodate a fifth of the city's population. In some localities the church buildings are too close together, but generally speaking they are well scattered throughout the city. Mission institutional work also is varied and well distributed. There are several primary schools for boys and girls, three girls academies, two boys academies, the beginning of a college for women, a college for men, two hospitals, a medical college and nurses training school, two Bible institutes for men, a theological seminary, two Bible institutes for women, a large Y. M. C. A. plant, the Christian Literature Society, the British and Foreign Bible Society, etc. All this means that the churches and missions are in a good position to undertake to complete the evangelization of the city. The great need is not so much more buildings and locations as it is more workers and more money for equipment and running expenses. The Bible institutes are only partially filled and equipped, as are most of the churches. But the schools are running over though not all well equipped.

During the year, more than the ordinary amount of evangelistic effort has been made. The meetings in October, 1920, under the direction of Rev. Kim Ik Tu, moderator of the Korean General Assembly of the Presbyterian church, stirred the city and surrounding country. The money raised in these meetings was sufficient to employ four evangelists (two men and two

women) for a year, and to organize a work for young men in the greatest student centre of the city. In addition a four months effort, now on, of special meetings, church by church, will cover most of the city. The response of the capital at best is never so great as it is in many of the country districts. However during the last few months the response has been more encouraging than for years past. The challenge of the capital may be summarized as follows:

1. *It is the challenge of the student class.* Never can there be a finer opportunity to reach both the coming generation and all parts of the land through these leaders of the future. One figure gives the student population of the city at thirty thousand. Student hostels are one of the city's great needs. If such hostels could be built and organized by the missions and the church, it would be an effective way to reach this important class so destined to be influential in all parts of the country. Requests have been made to our mission boards for hostels-plants and for missionaries for this work. It seems a calamity that we must wait year after year for this need to be supplied when the students just now are so willing to give attention to the Gospel appeal.

2. *It is the challenge of a large transient population who are in the capital for business, for pleasure, for matters that have to do with the officials.* They come and go on every train; they can be found in every inn; they stay a day or they may stay for weeks and months. If you have a large acquaintanceship in a far distance province, you are continually meeting those whom you know if you are in the capital. In all our varied and multitudinous forms of doing mission work in Seoul, there is no organized effort to reach this class of people with the Gospel; no evangelist to give out tracts and preach to those who come and go, no Gideon band to supply inns and hotels with copies of the Scriptures, no church committees to visit inns in the neighborhood of each church and invite strangers to the services, no organized effort to give strangers

information, help them see the sights, and guard them against the temptations and crooks of the city.

The mission force large as it is, is not sufficient to do this work nor to systematically interest tourists and other Western travellers in mission work, and show them what is being done. And yet there is, not a day when some of this influential and often wealthy class of the traveling public cannot be found in the hotels of the city. Travelers may make no other stops in Korea but they are pretty sure to stop in Seoul.

3. *It is the challenge of new forms of mission work which should be undertaken first in the capital.* The organized labor class, factory workers, women and child labor problems, the beggar class, organized vice, the destitute poor, the need of orphanages and asylums, and all the complexities of the modern social system appear here more than in other parts of the country. Changes in thought and custom appear in the capital first. Manifestly missions and churches must be on the alert to change their methods and to organize new forms of religious work in order to cope with the changing conditions. Social service and institutional work should be begun, a society for the prevention of cruelty to animals should be formed, temperance and moral welfare societies should be organized, while orphanages, insane asylums, sanitariums for tubercular patients, rescue homes, factory meetings, and employment bureaus all under Christian auspices would tell mightily in the work of city evangelization. But how can the church and the missions be sufficient for these things? The little that is being done along these lines is evidence of the shortage of workers and funds. In no other part of the country are there so many missionaries per population and yet no group of missionaries is more overburdened and overworked.

4. *It is the challenge of the official, gentlemanly, wealthy, royalty class of people.* According to the Scriptures not many of this class are called. And yet they should not be neglected even though they are hardest to reach. The value of even a few out of this

class cannot be overestimated. The chances of reaching them would be better if we could have a well thought out plan and a few selected workers who knew how to approach this influential class of people and present to them the claims of the Gospel. But here again we are shorthanded and perhaps shortsighted. "The fear of man bringeth a snare" and so this class are passed by unless by chance their attention is arrested.

In conclusion the challenge of the capital is one of organized, co-operative, specialized, intensive, varied, changing forms of mission work. It is the old Gospel that must be preached but it must be presented in various ways. Paul's rule must be applied "we must become all things to all people" of which we have all kinds in the capital.

CHAPTER VI

"THE REVIVAL IN THE SOUTH"

W. M. CLARK

The past year has witnessed a remarkable movement all over Korea in the turning of great numbers to the Christian church. It is safe to say that the uprisings of two years ago, with its harsh suppression and the attendant suffering, have had a great deal to do with the awakening of the people in this peninsula.

In the southern part of the country the first signs of awakening were seen in the large increase in the number of pupils in the schools. This large increase was seen both in the government schools and in practically all private schools. The mission schools were soon full to overflowing. For example, one school jumped in attendance from 60 pupils to 200 in a few months; another from 180 to 380 and the only limit seemed to be fixed by the possibility of housing and providing instructors for the new pupils. Parents seem to have come to the conclusion that only by education could the new generation solve the heavy problems awaiting it, and this movement was a popular one in that it was not confined to any one class, but embraced all classes.

Upon the heels of this movement toward education, came another movement just as pronounced toward Christianity as the only solvent for all difficult situations. Doubtless in the minds of some, patriotic motives had some weight and the very fact that in many instances, government officials had blamed the uprisings upon the Christian leaders, was a powerful stimulus toward a more sympathetic attitude on the part of the people

toward this Christianity which hitherto had been opposed as a foreign and hateful cult.

When all is said and done, however, it must be admitted that the most encouraging aspect of the present movement is its practical freedom from any political taint. The people, weary and in pain; in despair of receiving consolation or uplift from any of the old forms of superstition; deeply humiliated on account of the national outlook, have turned to God for comfort and to Jesus Christ as their only Saviour and as their hope for this life and for the life to come.

In attempting to analyze the present movement-for thus far it seems to be increasing rather than to be subsiding, we may notice several prominent features.

(1) The movement is general in extent. We find that in every section, whether in the broad and fertile lowlands or in the remote mountain regions, men are turning in increasing numbers to Christianity. There are differences noticeable in the different sections and generally speaking the awakening is greater where the diffusion of education and the ease of communication have been more advanced, but no field is without its signs of a turning to God on the part of many. A misconception just here must be guarded against: it must not be assumed that the awakening and the movement toward the Church is anything of a popular mass movement. Compared with the heathen population, the numbers coming into the Church are comparatively small, but compared with the present size of the Christian community and with the average growth for the past few years, the movement is remarkable.

(2) Of those coming into the Church, a greater proportion seems to be in earnest than in former days. In other words, at the present writing, there seems to be warrant for believing that the number of those who are really seeking and finding spiritual life through a vital faith in Christ, forms a larger proportion of the total of new believers than has been the case with former movements of this character. There are several reasons why this is affirmed.

In the first place, the movement has continued long enough to observe the conduct of many of the new believers and the proportion of those who have attended the ten day and the month Bible classes in the various centers, as well as the many country Bible classes, has been remarkably large. For example, in one place where ten years ago there was a group of Christians with a church building, the interest had died down so that for most of that period there were only about three Christians left and the church building had been sold. This last fall seven men came forward and announced that they had decided to become Christians. They asked the missionary in charge of the district to come back and hold a Bible class. This was done and about 20 men studied for a week. A little later six men walked 20 miles to attend a ten days Bible class at the provincial capital, in which class they paid their own expenses. They at once subscribed for the Christian newspaper and bought hymn books and New Testaments.

In connection with the above, an interesting letter has just come from a missionary in an entirely different part of the southern territory in which he says in part as follows:--“During the past year the average attendance for my whole field increased by nearly 100% ; while the Sunday school increase was nearer 150%. Where there was nothing last year in a certain village there is now a new church building costing ¥500.00 (of which I helped ¥20.) and an average attendance of 75. Thirty were received last June into the catechumenate. In one magistracy there is a fine, entirely new work going on with about 30 young men. Four fine young men of this group were converted in jail through the teaching of our *Mokpo* elder. Half a dozen other new groups have started. The country schools are booming: I have 11, with 400 pupils. One evidence of substantiality is willingness to pay: the collections last year being far beyond anything ever received before. All the church helpers, five in number, were supported entirely by the Koreans. The average

per baptized member was ¥7, for all causes. Last fall I received 150 into the catechumenate and baptized 30."

The above letter indicates the experience of only one man, but is in large measure a picture of the facts throughout this section. The writer has recently had several requests to open primary schools in new places and there are numbers of open doors where hitherto there has been much opposition. One instance more will suffice to indicate the kind of opportunity that presents itself in every section: from one magistracy where we have tried repeatedly to establish a church an apparently credible report comes that a Young Men's Association of about 50 members has been established, with ample buildings and facilities for meeting. They decided by a large majority that while they were capable of providing for their physical and intellectual development, they were not able to meet their own spiritual needs so that the proposal was made and is being favorably considered, to secure a Christian pastor, if possible to care for their spiritual needs! What will be the final outcome of this and similar opportunities, only time will reveal, but certainly no Christian worker in Korea at the present time can claim that the work is slow or that the opportunities are few.

(3) With a well organized Christian church and a large number of trained Korean pastors and church officers to handle the large numbers of new believers in addition to the force of over-worked, foreign missionaries, it is reasonable to hope that with the blessing of God the movement toward Christianity may be conserved and strengthened as past movements could not be, and in this day of added opportunity we earnestly ask the prayers of all God's people that the power and presence of the Holy Spirit may be daily manifest and that thousands and millions may be born into His Kingdom in the next few years.

CHAPTER VII

THE RELIGIOUS WORK OF THE KOREAN YOUNG MEN'S CHRISTIAN ASSOCIATION

FRANK M. BROCKMAN

One of the most prominent non-Christians in Korea speaking of the Young Men's Christian Association said "The Y. M. C. A. is the fountain head of high ideals. It is the only place where they constantly strive after the best good for young men. I am impressed with its continuity and its steadfastness. During the seventeen years in which the association has been organized in Seoul I have seen many other institutions started; these have flourished when times were favorable but have perished when unfavorable times came. The association, on the other hand, has made constant progress during these seventeen years." Had this Korean gentleman been a Christian he would have known that the secret of the continuity and steadfastness which he saw in the association has been and must continue to be its recognition of the divine Lordship of Jesus Christ. The personality of Jesus Christ is so significant as to make relationship to him the most fundamental and, therefore the greatest unifying fact in human experience.

The outstanding feature of the work of the association continues to be its religious activities. The opposition of the past ten years to Christianity has only served to develop a stronger and more virile type of religion. I was thrilled as I sat last Fall in the meetings of the

third triennial convention and heard the reports of the evangelistic work that the associations throughout Korea had in the face of resistance been able to accomplish. One student association reported the establishment of a new church as the result of their evangelistic efforts. Another told of sending out six men on a twenty-one-day campaign in which they preached to 11,000 people and distributed 5700 tracts with the result that 160 new converts were made. Another association had held daily services at six-thirty every morning to train leaders in personal work and Bible study.

A significant evangelistic movement was carried on in Seoul last spring as a result of the universal week of prayer. This week of prayer was observed with an attendance of 4,560 young men and marked the beginning of a unique movement. The young men banded themselves together to carry on an evangelistic campaign. They were divided into two groups only one of which was active at a time. A three-day campaign was planned for each group, which had three days of work alternating with three days of rest. The city was divided into eleven districts and on the appointed day the members of the group in connection with the members of the churches in each district went out two by two to visit every non-Christian home in the city. At each home visited, tracts were given out, exhortations made and promises secured to attend the evening services which were held in the various churches. The reception accorded the workers in their visits to the homes and in personal work on the streets was most cordial. The evening services were remarkably well attended. In many instances the crowds could not get into the church buildings and they filled the doors and windows. Most of the speakers were young men speaking to young men with Christ's message for young men. As a result of this campaign carried on by the young men of Seoul, 56,000 people were approached with the Christian message and 655 of the young men of the city were led to Jesus Christ.

The burden of our religious work is carried by our

venerable religious work director, Hon. Yi Sang Choi, and our general secretary, Mr. Hugh Cynn. Mr. Yi Sang Choi altho over sixty years of age is one of the youngest men whom I know in this "New Far East." His history reads like a romance. He was sent to Washington in the first legation that Korea sent to America. While in Washington he asked the Chinese ambassador the reason for America's greatness, to which the ambassador replied "To be perfectly honest with you, I do not know but I am told that it is the Bible and its influence." Mr. Yi eagerly procured a Bible but threw it aside in disgust when he found it contained nothing about the organizing of an army or the building of a navy. He went back to Korea and as a young and ardent reformer soon found himself a political prisoner. While in prison he had an opportunity to join a Bible class in which he and his fellow-prisoners studied the Bible and compared it with the Buddhist and Confucian classics. The result of this remarkable class was that every single member became a stalwart Christian and a powerful influence in the Korean church. Later Mr. Yi was restored to favor and became secretary of the last Imperial Korean Cabinet. For a number of years he has been the religious work director of the association and is looked upon, not only by the Koreans but by the American secretaries as well, as their spiritual father. Speaking of the religious work of the past year throughout Korea Mr. Yi Sang Choi said "Judging by this unprecedented record, *the best opportunity for Christianizing Korea is coming.*"

CHAPTER VIII

THE GOSPEL OF THE PRESS

HUGH MILLER

The calendar year that comes up for review now has been an unusual one. In its earlier months money continued very plentiful but it was difficult to maintain stocks owing to the scarcity of suitable papers and the unsatisfactory state of the labor market. Labor in the Far East, as in the West, lost its sense of balance and demanded very high wages for irregular and unsatisfactory work. Experienced printers and binders had left their trades for more healthy ones and they could only be replaced by workers that required much training before they could maintain the volume of business either in quality or in quantity. In April the "corner was turned" and prices began to lower and money to get scarcer until by the end of the year the price of grain dropped considerably and the money market become tight.

The harvest was an abundant one, being more than that of an average year but it did not relieve the financial strain. In speaking of the situation a Korean friend said: if a farmer had borrowed the price of a bag of millet in March or April, in November or December he had to sell 4 bags of the grain to return, with 3 or 4 per cent interest, the one bought in the spring. This will suffice to show the decreased purchasing power of the farmer classes who compose 80% of the population and naturally influence the remaining 20%.

But as if to offset this, there was a greater desire to possess books than in any previous year and the presses were unable to satisfy the demand. Notwithstanding this the various publishing societies show an increased output.

The Seventh-day Adventist Mission seems to realise the great value of literature in evangelistic work. In 1909, the year following its organization, it began printing in the Korean language. Although small at first the work has grown from year to year until in 1920 the Mission had an average of 18 colporteurs at work and their monthly sales averaged ¥100 each. The sales consisted of subscriptions to the *Signs of the Times Magazine* together with books and tracts.

This Mission has set aside one of its missionaries to do its editorial work and its press is directed by an experienced American printer who was specially trained and sent out for this work. The style and make up of their publications are very creditable indeed and surpass much of the other Christian literature that has been sold.

The superintendent of the Mission says: "The result of this work has been very satisfactory. Many people who know nothing of Christianity have bought books and subscribed for the Magazine and through the reading of the same have been lead to accept Christ as their Saviour. For example, an old lady colporteur sold three copies of the Magazine at a hotel where a few days later a young man stopped and read them. He at once became interested and obtained more literature. A little later together with his brother and parents he accepted Christianity. It was not long until a church of twenty-five members was organized as the result of the work of this one man.

The increased demand for literature has made necessary the enlargement of our printing plant. Machinery for book binding and stereotyping have recently been received, and a new Miehle press is expected from America early this spring."

The Christian Literature Society of Korea is almost entirely the publishing medium and the sole distributor of the Missions represented in the Federal Council, whose general secretary is supported by the four Presbyterian and the two Methodist bodies. The statistics of this society's work for the year ending December 31, 1920, are not available at the time of writing this article, but those presented to its annual meeting in October show an increase of 400,000 volumes sold with ¥8,000 more of income and 200,000 increase in the number of volumes published, with an increase of 14,000,000 in the number of pages, compared with the year 1919. There were 83 new titles and reprints received from the press, as compared with 63 in the previous year.

An encouraging feature of the society's work is that it is slowly but certainly emerging from the booklet or pamphlet stage of its work to that of more substantial volumes. The arrival of this stage of progress will be more readily materialised if the society's plan is successful to secure a missionary editor who will give his whole time to the literary side of the society's work. Until a suitable man for this most important post is assigned to it by or other of the co-operating missions, progress must necessarily be slow. In the meantime the burden of trying to provide suitable Christian literature for our ministers, for the church, and for the large and ever increasing educated young people, is upon us, and woe betide us if we fail to provide for the appetite for literature that the missions are largely responsible for creating.

The following new books were published by C. L. S. of Korea during 1920: *Manhood of the Master*, (for Y. M. C. A.) by H. E. Fosdick, D. D. *The Life that Wins*, by C. G. Trumbull. *The Pilgrim's Progress*, Part II., by John Bunyan. *Parables of our Saviour*, by W. M. Taylor, D. D. *The Story of Joseph*, by J. R. Miller, D. D. *Bible Doctrines*, by H. T. Sell, D. D. *Memorial*

Sermons by H. G. Underwood, D. D. *The Other Wise Man*, by Henry Van Dyke, D. D. *A Spiritual Awakening*, by C. G. Finney.

There were also 47 new booklets and tracts. This society also publishes the Sunday School Magazine of which 670 copies have been sold bi-monthly. This magazine deals entirely with Sunday schools and Young Peoples' work.

The society also publishes in the vernacular *The Christian Messenger*, an 8 page weekly union newspaper representing the Presbyterian and Methodist churches. Until early in the year the Government-General would not allow it to insert any world news of a secular character in its pages and its columns were strictly confined to religious news. Since February when the government removed its restrictions and the scope of the paper was widened, three pages per week have been devoted to general news of an informing character. The change was much appreciated and the subscription list soon rose from 2,000 to 6,000 paid subscriptions. The efforts of the editorial board through the Federal Council to secure a missionary as editor who will make the paper his first work has not yet met with success. If the paper could have able editorial leadership there can be no doubt as to the usefulness of the paper to the church in not only disseminating religious truth and teachings, but in telling what God is doing in this big world of His. It might also be made a very fine evangelistic agency if properly handled. The limits of its service to this people, Christian and non-Christian, are largely editorial.

The paper during the year has suffered terribly by the wretched mail service that the Department of Communications is giving the country. Hardly a day passes that complaints do not reach the office from subscribers complaining that they either do not get the paper or they are receiving it so irregularly that they do not consider it worth while to continue their subscriptions. Everything that the management can think of doing has

been done to change this but without any noticeable improvement. This, with the price of the paper being increased from ¥1.50 to 2.75, does not augur well for a satisfactory circulation in the year upon which we have entered.

The Korean Agency of the British and Foreign Bible Society has passed through one of the most difficult periods in its years of service in trying to provide Scriptures to meet the demand. It demands the highest grade of work it can get done and it was embarrassed throughout the whole year. The printers equipped to handle its work were unable to complete contracts on time, and especially binding orders were much delayed. Notwithstanding the manufacturing difficulties the agency published 923,700 volumes against 333,000 in the previous year.

No less than 28,700 more New Testaments were printed than in the year 1919. During the year it issued to its colporteurs, book-rooms and missionaries 730,874 volumes, which is an increase of 200,000 volumes.

The actual sales show a decrease of 100,000 volumes compared with the previous year. The decrease comes in the number of books circulated through the colporteurs and Biblewomen. Three reasons can be given for this. *First*, there were sometimes unavoidable delays in getting supplies of Scriptures to these workers. *Second*, these workers travel about from place to place and they were interfered with frequently by the police who examined them and sometimes imprisoned them. This was done because of the political unrest in the country, and however necessary it may seem from the police point of view, it is an irritating hindrance to the work of the Bible man and woman. *Third*, the number of these workers has been reduced from 161 to 127 men and women. Had these workers been free to work without let or hindrance, and sufficient supplies available, because of the increased demand for books the decrease in sales would not have been so great.

The year has shown that if the publisher can produce suitable literature, people are willing to buy and are anxious to "get understanding."

CHAPTER IX

THE PROBLEM OF THE YOUNG MEN

H. H. UNDERWOOD

The problem of the young men has been a pressing one in all ages of the Church and is so today. In Korea it is perhaps more accentuated by the mental state of the younger generation, a condition partly the cause and partly the effect of the really critical period thru which the country is passing. It is a difficult and often a futile task to attempt to analyze a mental attitude but a brief consideration of a few facts may help the reader to put himself partially in their place.

Out of a population of about seventeen millions there are probably about six hundred thousand students and graduates of common schools. In addition to these there are a comparatively negligible number of high school and college students and graduates. The writer does not mean to imply that the students of the higher schools are really a negligible factor. But the *average* educated young man has had no more than the four years course in the common school.

This education, however poor has placed him far above "the man with the hoe" or the laborer of the city, both in the student's own opinion and in the opinion of the laborer. In an article on the "Educational Status of Korea" in this publication last year we mentioned some of these facts and pointed out that the educational system of the country tends to train the student to answer the question "What?" but teaches little or nothing of "How?" or "Why?"

Following after and looking up to these educated young men are the hundreds and thousands of their friends who have never been to school at all but who have learned to read the newspapers and have gotten a kind of practical education by coming to the larger centres of population and seeing and hearing.

Lastly there are the farmer boys who have had neither schooling nor experience, many being unable even to read. Among these there are many who are mentally in a different age but a large number of this class even have heard enough to have stirred their minds and caused that dissatisfaction which, left to itself, constitutes a grave menace, but which, when guided, has been the spur to every forward step and every achievement in the long centuries of history.

With such a mental base and with the student class as one of its main reliances for action came the Independence Movement and its sequel. Feeling themselves leaders and yet dimly realizing their shortcomings, with lofty ambitions and ideals, not without considerable conceit bred of the respect paid them by old and young, the Independence Movement left them with jumbled and half-matured ideas, broken down standards and a general state of mental riot.

It seems to be the generally conceded opinion of those best able to judge that they are in a really critical period. They are confused by the turmoil of the world at large, garbled echoes of which they hear thru a carefully tuned press. They realize, or rather do not realize but dimly feel, a personal and national lack. They do not know what it is that they need. Advertise *anyone* to give a lecture on what O. Henry calls "subjects," and you will be swamped by crowds of eager and attentive young men. An ordinary evangelistic service with no secular attraction at all will bring them out.

We ought to be able to hold them, for the religion of Jesus Christ is designed for those in need, for those in mental distress. We must hold them or see the

Church in this country pass out of existence or drop to a position of very minor importance.

But How? Personally, I do not believe that there is any new or special way in which this can be done. Certainly it cannot be done by elaborate *camouflage* of the fact that the church is a religious organization. The genuine movies, vaudevilles and circuses are far superior to any imitation which we might offer, let alone the fact that the man who comes to church is usually looking for something besides a circus. He is doubtless aware of the location of the real circus and would have gone there if that had been what he wanted.

On the other hand there is nothing but the Church of Christ which can satisfy men's spiritual needs, and so long as we stick to the specialty in which we have a God-given monopoly, we need fear no competition. What we desire is to give them an ideal toward which they can reach out, a standard by which they can estimate values in their true light, and this cannot be done by changing and debasing our own standard.

Nevertheless the service of the Church in both senses of the word *service* must be made as attractive as possible, or some may leave it for the more showy attractions before they realize its worth.

First and foremost, if we are to hold the young men of Korea, the phase of our gospel which we must present to them is its universality and its unity with all other forms of truth. We must convince them that religion, our religion, is not only for Sundays and religious festivals, not only for women and the sick or afflicted but that it is an integral part of every man's life. That its truths and the truths of all science worthy of the name are vitally and inseparably linked together, nay rather, are one. That there is no such thing as conflict between true religion and true science. That it is not for export to the backward countries of the Orient only, but is the spirit back of and in all that is good in the civilization of the present day. This is the kind of religion we must preach if we are to interest

the confused and troubled minds of the young men of Korea today. Clearly we must give them a proper conception of that body to which we invite them and of that Saviour in whose name we extend the invitation.

(1) Once the foundation is laid then the first requirement here as everywhere is a leader, not a lone worker but a leader who can and will enlist the support of the Christian young men as a nucleus for broader work.

(2) The young men already in the church must be given something to do, preferably the charge of one of the evening services to begin with. It is not attractive to the inquirer to see that the young men already in the Church have no place and that therefore the probabilities are that there will be no place made for him in its main activities.

(3) The Church must make a special effort to give these men what they want, i.e. answers to the questions that are troubling them. This can be done in two ways, (a) by periodic sermons carefully prepared with their point of view in mind, and showing Christ's place in their world and Christ's answers to the practical problems which surround them, (b) by a well managed question box. I believe that considerable interest would be aroused among this class by giving them an opportunity to ask and hear what the church has to say in answer. A man who is even dimly anxious for a religious house-cleaning will find that the religion of Christ works, if you will but show him how to get at it. But there must be a personal application of the remedy, a personal touch if the man with a personal need is to be interested.

Ask them questions, not as catechising them but as man to man, to draw them out. Let them organize singing classes or reading clubs or what not. These latter suggestions are after all but various applications of the main essential.

In the midst of restlessness, they want rest; in confusion, order; in doubt, surety; in darkness, light. And it is our privilege to be the agents of a religion that

fills all these wants. Mere assertion that this is so, will not convince. It is ours to show what Christianity's true place is and to show it not only in well thought argument, in well organized work for young men, in well planned campaigns and well led classes but in well lived lives.

Christ in the business world, Christ spirit on the athletic field, in science, in teaching, in politics, in law, in national development and personal growth, and in the daily rub with men. Show these and you need not hold the young men, they will lay hold on Christ.

CHAPTER X

THE WORK OF EVANGELIST KIM IK-TU IN KOREA

C. F. BERNHEISEL D. D.

One of the outstanding features of the work in Korea during the last two years has been the evangelistic work of the Rev. Kim Ik-tu of the Presbyterian Church, especially in view of the fact that wherever he has gone there have been many reports of healing through the power of prayer. It is the purpose of this article to give some account of the man and his work.

Mr. Kim is one of the oldest Christians in connection with the Korean Church, as he has been a Christian for about twenty-five years. He is still under fifty years of age. He is a native of Sinchun County in Whanghai Province in the territory associated with the Chairyung Station of the Presbyterian Mission. He graduated from the Pyengyang Theological Seminary in the year 1910 and was immediately installed as pastor over the church in his home town of Sinchun. Under his leadership the church has grown to be a strong organization.

Mr. Kim has always been regarded as one of the most spiritual and devoted of our pastors and has been in great demand for many years as a teacher in Bible classes and an evangelist. There is therefore nothing cranky or peculiar about him, but he is a humble, Spirit-filled, devoted servant of the Lord.

He has always been a firm believer in the power of prayer, but the way in which he was led to practise prayer as a method of healing is interesting. Some years ago his own mother was seriously ill and he

made special prayer for her and she was suddenly healed. It confirmed his faith in the power and willingness of God to hear and answer prayer and he began to pray for other afflicted ones, and time and time again they were healed in a manner that was nothing short of miraculous. Requests began to come to him from other places to hold meetings and wherever he went there were reported healings. His fame grew and he has spent the most of his time the last two years in holding evangelistic services in various parts of the country. Wherever he has gone the sick and afflicted have assembled in great numbers and many have been reported healed.

His meetings everywhere are conducted on much the same plan, and therefore we shall select the series of meetings held here in the city of Pyengyang as typical of them all, and give some account of them and of the things that happened therewith. During the two weeks Mr. Kim spent here in November last a prayer meeting was held each morning in Central Church from six o'clock on for an hour or two. The church was packed full every morning, fully two thousand persons being present. It was a wonder fully inspiring sight to see that number of persons come out every morning for two weeks. The sustained interest and the wonderful things that happened were such as the writer has not seen before in his twenty years of life in this storm-center of Christianity. In front of the pulpit were gathered many sick and afflicted ones. At what hour of the night they must have come in order to get these front positions the writer is unable to tell. He was constantly reminded of the scenes that must have met the eyes of the Saviour as he went into the Temple at Jerusalem during his visits to that city.

After the hour of prayer he gives to all an opportunity to go if they so desire and asks the rest to remain. He calls for persons possessed of certain classes of diseases who want to be prayed for to raise their hands. Then he offers prayer for them. He then calls for a show of hands of those possessed of certain other

diseases and prays for them. This is continued for several rounds. In the churches he does not attempt the laying on of hands but simply prays for them in a group. During the day as he has opportunity he responds to calls to go to homes to pray for the sick.

After several days had passed he began to call for testimonies from those who claimed to be healed, and wonderful indeed have been some of these testimonies. The writer wants to record here some of them that the reader may judge for himself. The writer has no hesitation in joining the Koreans in regarding them as real miracles. He can give here only a few of the best attested and most outstanding ones that he himself heard.

1. One man who had had no use of his left arm for some months and was unable to tie his belt exhibited before the audience his perfect use of the member and his ability to tie his belt.

2. A woman who had suffered from dysentery for nearly a year declared herself cured.

3. A thirteen-year old child, deaf from birth, during the time prayer was being made for him, felt as if were air going into his ears, and is now able to hear. He was brought to the platform and proved his ability to hear.

4. One girl of thirteen years of age, bed-ridden for two years is now able to walk and proved it before the audience. This girl is personally known to Rev. Kim Sun-tu of the West Gate Church who personally vouched for the fact of the girl's former affliction.

5. One man, deaf for twenty years and unable to walk for a long time, now both hears and walks.

6. One child, deaf and dumb from birth, now hears and is beginning to learn to say words.

7. A child of eleven who had had skin eruption since its third year is now recovered.

8. One child of eleven, not able to open its hand since its third year, exhibited before the audience its ability to open its hand as well as anyone.

9. One three-year old child never before able to stand on its feet, walked across the platform to its mother.

10. A well known inn-keeper inside the East Gate had a stiff and sore neck for fourteen months. He could look about only by turning his whole body and was unable to get to sleep at night after retiring for a couple of hours because of the pain. He was exhorted to believe and promised to do so. On the way to the Fourth Church that evening he was invited to stop into the house of deacon O Yoon-sun of the Fourth Church where Mr. Kim was being entertained to dinner. Pastor Kim prayed for him, imposing hands. He proceeded to the church where he arose in response to an invitation to accept Christ. He said that he felt that he was going to get well. He went home and to bed as usual. When he awoke in the morning he found himself thoroughly cured. The soreness and stiffness of his neck were all gone and he was able to turn his head as well as anybody. There was great excitement among his friends and neighbors and his whole family of nine persons decided to become Christians. He came to the Fourth Church that night, the writer being present, and testified from the platform exhibiting his ability to turn his head. Many members of the church know the man and testify to his former affliction. At the time these lines are written several months have elapsed since his cure and he has been a faithful attendant on the church services since then and is free of his former trouble.

These are but ten of many similar instances that might be given. Not all have been cured who came. Perhaps some think they have been cured when they have not. But without doubt there have been real cures effected. Pastor Kim disclaims that he has any power in himself to cure people. He says that all that he does is to pray to God to heal them and he humbly gives all the praise to God.

Mr. Kim further tells the people who are cured that they must continue in the faith or they will be liable to lapse back again to their former condition of illness. He tells of one case that came under his observation. A man had been healed and great excitement prevailed among the people as a result. An official called him in

and by persuasion and threats prevailed on the man to deny that he had been healed, the official promising that in case he should do so that he, the official, would support him the rest of his life. The man consented to the official's desire, and in a short time his former affliction came back upon him and, further, the official cast him out so that he was in a wretched state indeed and had lost his blessing.

One morning the pastor of the Chairyung City Church was present and asked for the privilege of saying something. He was educated theologically in Japan proper and is regarded as one of the ablest of our pastors. He said that for some time past he had made it his business to go about to places where Kim-Ik-tu had held meetings and investigate the reported healings. He had been deeply impressed and fully convinced that real miracles had taken place. He related some of those that he had personally investigated and closed with a powerful appeal to the people to accept the Word of God at its face value and not to doubt that God was mightily at work among the Korean people.

We have long desired and prayed that the Lord would raise up from among the Koreans an apostle Paul or Peter to witness to his own people of the truth of the Gospel that has already had such a wide dissemination in this country. Kim Ik-tu seems to be chosen of the Lord for this responsible position. Let us pray that he may be kept humble and may continue to be mightily used of the Lord in the confirmation of the faith of the Christians and the conversion of the non-believers.

CHAPTER XI

EVANGELIZING THE JAPANESE COLONISTS

W. C. KERR

This article is written by one whose experience in Japanese work is limited to a year and a half in Japan proper, followed by a half year in Chosen. It is therefore necessarily a matter of first impressions, with the background of a full term of service in the Korean Church.

The doors seem much wider open than in Japan proper. People are more approachable and less diffident, money is more plentiful, the environment is new and therefore freer. The churches have not been subsidized to the same extent as churches in the home country, and in more than one little group there is an independent spirit which seems to be quite directly traceable to that fact. The writer has had his traveling expenses voluntarily paid on itinerating trips by churches that he has visited, and now he is greatly embarrassed to find himself the recipient of 25 *yen* a month from a church in which he is doing a certain amount of pastoral work, and does not know how most fitly to dispose of it.

A reading of previous reports makes one wonder what has happened to some of the work that was reported as existing before. By all rights there should now be a large number of fully organized churches with pastors in several of the denominations. But inspection does not reveal any such large number; and yet there is no evidence of a downward tendency at the

present time. It must be that there was a definite check at some time in the not distant past, and that a fresh start has been taken since that time. Talk of beginning work in certain places reveals the fact that there was organized work there at one time; they were once in existence. What has happened meanwhile?

A partial answer, at least, can be found in the disturbed condition of Chosen during the past two years. "By their fruits ye shall know them," we are told; and the Japanese people judged the Christian Church in general by the number of Korean Christians who took part in the independence movement. Such fruits, from their point of view, were bad. The Japanese churches, as well as the Korean, felt the effect of this attitude, which went further than being a mere attitude in some cases. Christians were given plainly to understand that they were not in favor. Those who were not strong fell away, and many a Christian who had come over from the home country hesitated to identify himself with the Church in this land. Numbers were depleted and not replenished.

But, in addition, there has been a shortage of workers during recent years. Economic prosperity in Japan resulted in reducing the attendance at theological seminaries; and, while it is hard to supply churches in the home country, it is still harder to get the workers for this outlying part of the Empire. All the denominations are feeling the shortage. In some places there are little groups which are holding on bravely, but there are also places from which the groups have entirely disappeared for lack of leadership. While the Japanese population in this land is extensive, the communities are still comparatively scarce and far separated, so that it is not easy for a worker to take care of more than one church; and therefore the unorganized churches are often subject to neglect. Besides, the missionary force has been reduced. Mr. and Mrs. Curtis have not been in Chosen for some years, and they are now home on furlough; while Dr. and Mrs. F. H. Smith are also in

America, and Mr. Arnold of the Church of England Mission has only recently returned from furlo.

Yet, as said before, the present does not show a retrogressive tendency. Forward movements are in operation, the spirit of hopefulness prevails, and all feel that some of the clouds are drifting away. Shall we venture to speak about the future? Many former prophecies have not been fulfilled. Yet there are some present facts on the basis of which we can safely look into the future.

New Era movements are the order of the day. The Methodist Church is in the second year of its three year Centenary Movement. The first year was given up to a financial campaign, in which the churches in Chosen went beyond their quota by pledging ¥31,000 for the general fund, and ¥20,000 additional for local church buildings. The spirit of sacrifice was evident in this giving. For the last two years of the campaign the task is to be that of doubling the membership. The members are working for definite individuals, and, if all those who are the object of this work and prayer are really led to Christ this year, the task of doubling will be finished before the third year of the drive has even begun. But it would hardly do to count this arithmetical computation as an accomplished fact. As compared with the Million campaign in the Korean Church a few years ago, the effort to double a membership of 700 does not seem a very great one; but as an evidence of a new interest in personal evangelism it is extremely gratifying.

The churches of the Nihon Kirisuto Kyokwai (the Presbyterian body) have joined with their sister churches in the homeland in the campaign for doubling the membership, attendance and offerings within a period of five years. It is a question whether it is wise to extend the campaign over so long a period. The tendency is rather to procrastinate than to put forth a present concentrated effort. In Chosen there is no organized effort for accomplishing the results, and the individual churches are going ahead with their own programs. The Nihon

Kirisuto Kyokwai is more undermanned than any of the other bodies. Among its six independent and four unorganized churches and three preaching places, there are only four pastors. These four are kept busy in their own churches, and have very little time to give to any of the other places.

The Congregational Church is not engaging in a special forward movement, but is rather making the effort to keep the slogan, "Forward," for its regular program. Its main evangelistic effort is the mission to the Koreans, it being the only Japanese denomination which has definite work for the natives of Chosen. It was only natural that this work should be crippled at the time when the Koreans showed their desire to break away from everything Japanese. But now that falling away seems to have been checked. In spite of the political feeling, this body is making a strong appeal to a large number of the Korean young men thru the fact that it is offering them a less rigid type of theology than that of the other denominations working among the Koreans, a fact which these latter cannot well afford to overlook.

The Seikokai (the Episcopal body) and the Salvation Army differ from the other bodies in each having the work for both Japanese and Koreans under one head. They do not engage in union enterprises, differing in this from the three bodies already mentioned, which, particularly in Seoul, have developed quite a fraternal spirit. The Holiness Church, also, has made a start in this country, having a church building and a pastor in Kwangju. All of these bodies are looking into the future with confidence. The Y. M. C. A. has made a substantial gain in membership, but its efforts are still hampered by the lack of the new building.

The attitude of people toward the Church is improving. In one place where the Japanese Christians had to endure a good deal of persecution of a petty nature, the leading Christian, thru his bearing and fortitude in the face of opposition, has won the respect of the entire population. There is only a comparatively

small group in that place, but they are erecting a ¥3500 building without help from outside. While the attitude of some minor officials thruout the country shows need of improvement, evidences of favor on the part of the government are not lacking. The land on which the Ryuzan Church was located was needed by the Bureau of Communications, but a lot just in the rear, twice as big as the former lot and better suited for a church, was given, and a sum of ¥2200 for moving the building was granted. Among the officials there are not a few like Joseph and Nicodemus.

The Southern Presbyterian Mission is hoping to receive a new foreign worker this year specifically for work among the Japanese in this country. A sight of the great Japanese populations in some of those Southern sections is enough to convince one of the need of such a worker. In more than one place the Japanese population far outnumbers the Korean. The Japanese churches have a hearty welcome awaiting the missionary as soon as he arrives. The Australian Mission has been looking for a missionary to work for the Japanese in that field. If these and one or two other sections could be occupied it would be possible to handle the work with far greater effectiveness. The Japanese bodies are doing what they can, but they will welcome the aid of the missionary in the great task which still lies ahead of them of making a definite impression on the large Japanese population in this country.

One method of work which promises good returns is that of newspaper evangelism. The conditions are right for it. Scattered thru the country are little colonies of Japanese, cut off from direct contact with their own people, lonely, eager to read anything they can get their hands on, and far more open to contacts than they were when in their old conservative birthplaces. A well planned use of the newspapers will bring to these people the Christian message in a way least calculated to antagonize them. If they are interested they can then write for further information and keep the matter just as secret as they wish until they are

ready to make a declaration of their interest. Contacts can then be formed with such interested people, and groups gradually helped to the point of firmly establishing themselves. It seems quite evident, too, that there are large numbers of people who have been identified with churches in Japan before coming over, but who have not declared themselves since coming to their new homes. Such people could be lead to make themselves known and connect themselves with some group of Christians.

In a country where self-support has met with the success that it has in the Korean churches of Chosen, it seems as the a trial of this policy could be made among the Japanese also, with a fair chance that it would have a re-active influence on the churches in Japan proper. It will not be the easiest thing in the world for a new group in an isolated spot to hold regular services and gradually reach the status of an organized church without a subsidy. But newspaper evangelism, with its concomitant work of sending out literature and an occasional itinerant, could provide the incentive, advice and encouragement that are needed. The lack of paid workers has not proved to be entirely without benefit in some cases where this has called forth great activity on the part of the laity. And in places where there is no layman strong enough to carry the work thru successfully by himself, the help which he could receive thru correspondence might be just enough to enable him to see the task thru to a successful finish.

Much can be done to hunt out the hidden Christians if the churches from which they come will send word to the churches on this side. The Methodist Church is making an effort along this line by having the churches in Japan proper report such removals to the Board of Missions, which thereupon informs the proper church in Chosen.

If the future of the Japanese churches in Chosen is to be measured in terms of opportunity, the prospects

are bright. Already an impression has been made on the population out of proportion to the number of actual Christians; but in proportion to the one-third of a million of Japanese residents in this land the few hundreds of Christians constitute only a beginning of what needs to be done.



KOREA

PART III **EDUCATIONAL WORK**

CHAPTER XII

THE EDUCATIONAL AWAKENING IN KOREA

F. E. C. WILLIAMS

It seems best to consider this topic under the headings of causes and results.

Causes It has been said "It is an ill wind that blows no one good." It must be acknowledged that following the political disturbances of two years ago, along with the awakening of the social conscience here in Korea, came a revolution in thought and action toward education. At the time of the disturbances, few were the students who did not take some part in it. For weeks they did not go to school. Soon the bald fact that what they needed more than anything else was an education, dawned in their minds and back they went to school in greater numbers than ever before. Parents who had never thought of sending their children to school began to see that it was the best and only road to travel in this day and age.

The past ten to fifteen years work of the government and private school had made an impression upon many thousands of the population, but it took the disturbance to crystalize their thought and set them to action. The graduates from the Common, Higher Common, Industrial and Professional schools and colleges, both government and private, had made themselves felt in the communities where they lived, but it took some special event to move the masses from their inertia toward education.

The daily news regarding the world war, giving information about the great strides being made in all branches of science, had no small effect upon the minds of old and young in this "Land of the Morning Calm."

As yet we are only in the beginnings and the future proportions of this awakening cannot be calculated. With **Results** profit, however, mention may be made of several results which are already manifest.

Heretofore many of the students have gone to industrial or professional schools from the grades, but they are now desirous of going on through the Higher Common school before taking such a course. The students in the girls' schools are showing the same attitude.

Even before the disturbances there had been requests for a Common school and Higher Common school course like the one in Japan and Korea for the Japanese students. After the schools began their work in the fall of 1919 the students of the Government Higher Common schools requested a change in the course of study. The following January the Government granted the following changes. English, French, or German was placed as a required five hour study in each year of the Higher Common school schedule, and more time was given to history and the sciences. The Private schools followed and some of the schools teach as much as seven hours English in some of the grades.

From this coming April the Common schools are to be lengthened into six years and as soon as possible the Higher Common Schools will be made five years. This in the near future will no doubt lead to the same number of years and same course of study as that given to the Japanese boys and girls.

The desire for English might well be called the English craze. Even in the far country districts where there is anyone to teach English there are young men who wish to study. Tho many books have been translated into either Japanese or Chinese, the young men have come to realize that it is through the medium of

the English language that they are able to gain world knowledge.

It is most encouraging to find here and there Koreans of means who are aiding students who are not financially able to go to school. In the southern part of Korea where there are many of the conservative class who have never cared to send their boys to school unless it was to the capital, it is a pleasure to see them beginning to send their children to the Mission Private schools. Only the other day the son of a man worth seventy thousand *yen* applied to such a school.

It is the stated policy of the Government to establish a Common school in each district of the counties as soon as it is financially possible. In such case there will be more than four times as many public schools as at present. Many of the Kul Pangs (little schools for the study of Chinese classics) are also being resurrected. There is no more going out to compel the parents to send their boys to school, for the schools are more than crowded. One example of such an over-crowded Mission Primary school will serve to show the spirit of the times. The buildings and equipment are very inadequate but even so the boys are so eager to learn that they come and sit three in a seat. One little fellow came at last and was told there was no room for him, especially that there was no seat. To the surprise of all the next day this little tike appeared with a rudely constructed seat for himself. Needless to say he was admitted into the school.

At this time a note of warning and alarm should be sounded. Many of the young men are striving for an education. Many of these and many others are being led into lives of carelessness and sin. They are all like the rich young ruler; they are asking for life. "Master what shall I do to inherit eternal life"? They know not which way to choose. It is not enough to preach to them. We need more Christian schools, and hostels. We need in every community a social center where the young men can meet. In each center there must be

several wide-awake, happy, joyous and yet purposefull examples of Christian life.

The Government schools do not have a good moral effect upon their students. This true moral atmosphere must be brought to these life-searchers by some sort of Christian organization, the church, the Y. M. C. A., the Christian hostel or the Mission school. If this is not done there is not much hope for the future generation.

May our watchword be, *give life to the youth of Korea.*

CHAPTER XIII

HIGHER EDUCATION OF KOREAN WOMEN

OLIVER F. PYE

The government policy of education in Korea has been to build up primary schools, with a few higher common schools in the large centers, making a course of 7 years. Some of the missions have followed the same policy, while the Presbyterian and Methodist missions have made special effort to establish schools above Kodung or Higher Primary grade. The Northern Presbyterian schools in Pyeng Yang and Seoul, and the Methodist school in Seoul, Ewha Haktang, offer 2, 2, and 8 years, respectively, of advanced work. Their higher departments have only a total of about 165 students, very small indeed when one thinks of the whole country. Ewha Haktang, the oldest girls' school in Korea offers the most advanced work. Above the Kodung is a kindergarten normal course of 2 years, a college preparatory course of 4 years, and a college course of 4 years. The Presbyterian school in Seoul is putting special emphasis on normal work, and the one in Pyengyang on domestic science and music in future.

The education of women in Korea presents all the delights and anxieties of something in the process of making. There is a hope which as yet has taken no definite form that a strong union christian college for women will be established. At present, while all the missions are interested, there are not enough schools of preparatory grade. The question of curriculum is also important. It should not necessarily be a replica of western schools. Today Korea needs women who have

more knowledge of domestic science than a 2 hours a week sewing or cooking class gives. She needs mothers who know a great deal about training children and feeding them, women who could lead "Better Babies" campaigns, who can apply the principles of home and civic sanitation, home nursing, spending and saving money, who are leaders in social and religious work, as well as teachers, nurses and doctors.

The last two years have shown that the girls of Korea have a new ambition to keep pace with the boys intellectually and along the line of achievement. This is reflected in the unusual increase in registration of students in these higher departments. So we now have a big opportunity not only to educate girls in Christian schools and make it possible for them to live the fullest lives, but to train leaders who shall "carry on." One Korean college graduate remarked that while a Kodung graduate may know a good deal compared with the people around her, as a rule,—and it is more and more true of this younger generation of students—, they do not have the vision for service which comes with added years of study and Christian environment in the formative period. The fact that students who have had more advanced training are catching the vision is evidenced by two remarks that were made this winter. Korea's faithful Bible women are world famous, but this winter one of the Korean Woman's College graduates saw the needs and possibilities of evangelistic work in a new way. She spent her Christmas vacation assisting one of our evangelistic missionaries in a country Bible class. Seeing the needs of the people, the problems, the personal hardships, she said "Why this is work the educated women of Korea ought to be doing"! And the missionary in turn sent word back that a school that could train girls of such spiritual caliber and leadership with a desire for service among the most ignorant country women, was to be congratulated.

CHAPTER XIV

EDUCATING THE NATIVE MINISTRY

C. S. DEMING

The work of educating the native ministry comprises their instruction in the history of the church, its great preachers, and institutions, the growth of its doctrines, the false teachings that have hampered her growth and the false philosophies with which she has contended; it comprises the grounding of the native ministry in the fundamental doctrines of the church, in making them acquainted with church policies and methods that have been successful in the past and will make their efforts more efficient; it comprises also the imparting of the knowledge of what the church is doing today in its various activities in its world-wide field.

It is to be taken for granted that those entering the ministry have had an experimental knowledge of religion which will give life and tone to their every effort. It is also recognized that an education that dampens instead of adding a new glow to these spiritual experiences is surely not a successful way of educating the ministry. Therefore it is also a part of the work of the training of these physicians of the soul to inculcate and encourage the true spirit of evangelism and that personal responsibility that will lead to untiring effort in winning souls for the Master.

Whenever the church enters any new territory for the propagation of the gospel, the matter of educating a ministry for that field must naturally be a matter of growth.

Men without much education but with the fire of

God's love in their hearts and a zeal for His Word in their mind and upon their lips are the material with which our first groups are supplied with leaders. These, in the early days of the work, receive their training by association with the missionary, by following his methods and by drinking at the well of spiritual instruction such as can be obtained not only from conversation and sermons but also from occasional Bible classes. The disparity of missionaries to the number of trained leaders needed, soon puts an end to this most efficient method of training. As the body of the ministry grows, there will be developed a theological training of greater definiteness and thoroughness. First, classes meeting for a month, then six weeks, then three months, will arise. Then missionaries will be definitely set aside for this work and as time advances we pass through a period when every preacher studies in the class room a quarter of the year and works on his circuit the rest of the time. Next we come to a period when sons from our Christian homes come up through the high-school and with lives consecrated to God look forward to the ministry for their life work.

As these young men have enrolled for theological training they have desired to have their studies more consecutive than those who are already in the work of the ministry. This has resulted in lengthening the annual period of seminary training to six months, three months being given in the fall and three months in the spring. Thus we have at one time some regular students and some irregular students. Then the alumni feel the need of some extra work, and so a class for post-graduate work lasting for about a month has been provided, which usually meets during the winter months.

At the present time in Korea we are in this stage of the work. We look forward to the time when an influx of college graduates with a grounding in English will enable us to teach through the medium of the English language. Then the curriculum can be broadened and more work done in the Hebrew and Greek languages. Up to the present the preparation of lectures

in a strange tongue, which is rapidly changing, has been one of the great burdens upon those upon whose shoulders has fallen the responsibility of educating the native ministry.

There are two fairly well developed theological seminaries in Korea, The Presbyterian Theological Seminary of Korea, located in Pyeng Yang, and the Union Methodist Theological Seminary, located in Seoul. These two Institutions, barring instruction in Hebrew and Greek, have developed courses in each department of theological study which cover the ground in a way that compares very favourably with what is done in the theological seminaries in America. The time that is spent in the study of Greek and Hebrew in the home seminaries is spent in these institutions in exposition of the Scriptures. For entrance into these Seminaries a two years course in Bible school training, or its equivalent is required.

The Pierson Memorial Bible School, located in Seoul, has a two years course of nine months each. There are a multitude of other Bible schools and institutes holding courses of three months or less. Bible schools on every circuit and in every station is a feature of the work in Korea. The general statistics for Korea show that there are 1,308 Bible schools in Korea.

To keep our preachers in constant touch with our church growth and the present day movements, each of the two seminaries publishes theological magazines, one bi-monthly and one quarterly, which supply the preachers with sermonic and devotional reading, and give them entrance into the wider field of Christian literature, experience and action.

According to the latest statistics, compiled by M. L. Swinehart, we have in Korea 1593 pastors and evangelistic workers. An examination of these figures shows that 937 of these are Bible women who are trained in much the same way as the men. There are two large women's Bible institutes (union) located, one in Seoul and one in Pyeng Yang. These are the two finishing schools in theological training for women.

Of the 656 male workers who appear in the statistics, only 274 are ordained, and this will represent roughly the output of the two theological seminaries up to the present time. These men are by no means all of the same grade. Some have been scholars, others have been farmers and artisans and merchants, but each according to his several ability is proclaiming the evangel that brings light and joy and salvation to this dark and sin-ridden world.

The system of education in Korea has caused the churches to relinquish a great number of church schools which were being maintained largely by the churches with a small subsidy from the missions. The value of these schools in preparing the soil for the reception of the call of God to the ministry was great, and I feel that now greater effort must be made in our Sunday schools and Christian homes to keep before the young the high calling of God to the ministry. I think, also, that the opportunity offered by the new government regulations to allow the teaching of the Bible in our schools should be utilized and that every class should be provided with instruction in the Bible. The Bible should be taught in these schools not in a perfunctory way but by a teacher who is on fire for God. Frequent sermons and addresses should also be given to our advanced students in high school and college on the ideals of the Christian ministry.

There is now a forward movement in our young peoples societies which may be so wisely used as to turn the hearts of many to this great and glorious work as ambassadors of God. We must put forth great effort also to enlarge the range and volume of our Christian literature as this is not only necessary in the training of the ministry but for the mass of our Christian following.

CHAPTER XV

SUNDAY SCHOOL PIONEERING IN KOREA

J. V. LACY

It is natural to ask, how can Sunday School work in Korea be pioneering when it has been going on for about thirty-five years. Not in the sense that the work is just beginning, but in another very real sense it is. For up until the present time it has been impossible to give the Sunday schools the attention they need—as will be evidenced by what follows. Those features which we are to discuss are a real pioneering.

The writer has many times ridden thru a section of town with his motorcycle and in a moment he has all the children necessary for a Sunday school. The difficulty is not to get children, but to hold them. There are plenty of children even in the Sunday school. The Korean Sunday school members number twenty thousand more than they do in Japan. They are within sixty thousand of the number which are found in all of China. For every church member there are two Sunday school members. Just the opposite ratio appears in a certain large and successful denomination in the United States. This membership is composed of Sunday schools, almost entirely whose membership is under eighty. The average is fifty-five. The total membership is almost two hundred thousand, and this number has been shrinking for the past three years. The causes for this shrinkage have been various, among the most important are,—(1) The increased restlessness of the people due to

the native political disturbances; (2) The lack of proper foreign and native supervision, due to the world war and local disturbances; (3) Absence of that enthusiasm that comes with newness; (4) Insufficient literature, and in fact, lack of almost everything but the children themselves. Besides all this there is at present but one missionary whose chief duty is to work for and with the Sunday schools. One could more than count on the fingers of one hand the native workers who look upon Sunday school work as their chief task. The Rev. H. G. Holdcroft, who has so ably been doing what was possible in connection with the Sunday schools, has been forced home on a health leave. One can see how inadequate as yet is the provision made for effective work. The evidences mentioned above serve as notice of what will surely happen unless steps are taken to remedy the situation. The literature has been issued with such paucity that there is not even a single little booklet for as many as one half of this total membership, and but four books published that are now available that give any help as to method.

The present year is giving signs, **Signs of Growth** which are, it is hoped, leading toward constructive growth.

I. Literature.—The literary situation is changing, due to the kindness of the World Sunday School Association. They have provided funds for the publication of more literature. This year alone, it is planned to more than double the available materials. This will include a revised edition of J. G. Holdcroft's, "Teacher training;" Weigle's, "The Pupil and Teacher;" Athern's, "The Church School;" Fitch's, "The Art of Questioning;" and Hong's, "Child Psychology." In addition, a Sunday school standard for the Korean Sunday schools is now in the press. Thus at the end of the year, there will be as a minimum twice the amount of literature there was at the beginning of the year.

II. The Sunday School Standard.—By the efforts of the Rev. J. G. Holdcroft and the assistance of a few others, it has been possible to secure this year a Sunday

school standard. It has been built out of the present situation and is helpful in assisting the Sunday schools to take care of themselves better than they have been able to do as yet. It is also an interesting study for those who wish to know something about the present condition of Sunday schools in Korea. There has been much activity that has not shaped itself into definite results, and it is hoped that this standard will assist in properly centering the activity. Already before it is off the press there have been many requests for it.

III. Institutes.—Real live Sunday school institutes are held yearly in the principle religious centers all over Korea. This year they are to be held in at least eight centers, assisted by the funds of the World Sunday School Association. In addition to this, of course, are the Bible classes held all over the country, the length of which varies from one week to eight months. This total includes a larger number than the entire church membership. Among these classes mentioned are five institutions, which have special courses in religious education.

IV. Local Teacher Training Classes.—As in China so in Korea, the weekly preparation meeting for the teachers is a feature in which all the more progressive Sunday schools participate. Sometimes this meeting covers only the preparation of the next week's lesson, and sometimes some method is also included.

V. The Sunday School Campaign.—Feeling the force of the facts and the corresponding needs, it has been planned by the principal denominations to make the years 1921 and '22 Sunday school years. During this period, Sunday school work will be particularly emphasized. The program as far as already mentioned is part of the special effort. In addition, it is planned that during the second year there shall be an evangelistic campaign with two objectives:—namely, (1) to make definite Christians of all those in the Sunday schools, and (2) to add a larger number to the enrollment of the present schools. It was thought that before this could be successfully accomplished, more literature and better

teachers should be provided, this being the reason for the programs preceding this effort.

Thus while the situation has been and still is difficult, yet we need not be discouraged, with the evidences above enumerated. The future looks bright. It may be that two more missionaries will be added to the staff of Sunday school workers before the year is out. With such a trio, backed on the one hand by Korean enthusiasm, and on the other by the hearty support of the World Sunday School Association, much that up to the present has been impossible, will be accomplished.

CHAPTER XVI

INDUSTRIAL KOREA

T. J. CARTER

The transition of Korea, The Scholar Nation, to Korea, The Industrial, will be no small task; and yet a necessary one for a large part of her coming generation. Her economic development and industrial progress are among the essentials and should have greater stress, perhaps than the scholastic attainments. Not that the latter should be discounted in the least; but in view of the lack of the one, and the predominant presence of the other, we ought to lay much stress on the weaker point. The class room is where ideals are instilled and one's future career largely determined. Since this is true, our church schools ought to recognize the large responsibility that rests on them in this regard and put forth some positive effort to encourage the study of, and the entrance into lines of work other than the so-called professions.

Our first task, as I see it, is to dignify labor in the minds of the Koreans. Almost any means to this end will be well worth the effort; regardless of whether or not that particular labor will be engaged in after the school course is completed. The primary need is to get the student to the place where he is not ashamed to do manual labor. The old idea that work is only for the coolie and slave is deeply grounded, and it will take manhood and training for the Korean to break away from that belief. Perhaps the majority of students in school to-day have a vision of the scholar as an ideal in life; but if he is really educated, he will realize

that the industrial life of a nation is one of its most important factors and is worthy of the best manhood and womanhood of the country; and that it is only degraded by the lack of character of those who engage in it. Carlyle, in his "Sartor Resartus," pays this tribute to the working man:

"First, the toil worn craftsman that with earth-made implements laboriously conquers the earth, and makes it man's. Venerable to me is the hard hand; crooked, coarse; wherein, notwithstanding, lies a cunning virtue, indefeasibly royal, as of the scepter of this planet."

When this first step has been taken and the people realize there is a real dignity in labor, then we may begin to look around for various industries. But the student will then solve this problem for himself. For he will have been trained in heart, head and hand; the heart to love, the head to direct, and the hand to execute. No foreigner is really capable of this most important task. All we can do is to sow the seed of thrift and industry in our mission schools by putting in some sort of industrial work in every plant and practice it as well as preach it. There must not be too great a tendency to despise the small beginning, and perhaps ending too, that many of our schools may have to make. Thru the whole process, we must bear in mind that ideals are what count after all. They are the vital forces and when once born they will do their work in later years. The Chefoo lace industry is an example of what a small beginning will do for a people.

Then, industrial training has two or three outstanding features. First, the financial help given the student to enable him to study. This we call self-help. Second, is the training in faithfulness and devotion to hard and perhaps unpleasant tasks. In each of these character is moulded, which is the business of our school after all. Some one asked an old farmer what he raised on the red hills that lay along the road. "Men," was his apt reply.

Then, in a small way, the technical training that we may be able to give will be useful too, perhaps. But

we can not all hope for such an equipment as will enable us to do very much along these lines. Our task is to lay the foundation well, then the student can erect the structure to which he is best fitted.

Could it be possible to convert all our scholarships into some sort of industrial work where the student could earn and create values as he earns and learns, his worth to society would be increased a hundred fold.

Our schools are busy training men who are not interested in things industrial or in the laboring man whom he may regard as greatly beneath him in social rank and ability. This being true we will have to place the emphasis on the industrial problems that now face us. This can be done by selecting a few students whom we may interest in some phase of work, study, and research. Here are a few things that might be started with as a beginning. Shoes and clothes for the working man, milk for the babies, more nourishing food for the adult, better houses. The development of industry, such as that of sericulture, cotton growing and manufacturing, mining and engineering, etc. Surely all the young men are not called to be doctors, preachers and teachers; there must be some body to save the country economically and industrially or these others will not long be needed. We can not leave this task for the government schools. We want a Christianized industrial order; manned by men who are Christlike. Then this is a job for the church; for she has no commercial interest and the people will follow her leadership.

Some time in the future we are going to awake to the fact that we are in the midst of serious labor problems here in Korea. This will effect every inch of our mission work and increase its difficulty ten fold, unless, in the meantime, we have raised up some leaders who are at least partially prepared to stem the threatening tide of industrialism that has already swept over Japan, blinding the eyes of many of her commercial and industrial leaders to everything but the gain to be had from the sweat of the brow of her laboring people, whose lives are stunted and shortened

because of the way in which they have to toil to earn their daily rice. Here in Korea, the church has an opportunity now to create the right kind of conditions for her working people thru the proper kind of training now given in the schools; not technical, but moral and industrial.

Here is about what is being done by the various schools, Y. M. C. A., Christian and other agencies, to promote industrial work and training in Korea. The Methodist Church, South, has training for boys in one school and for girls in three; The Southern Presbyterian has two for boys and four for girls; the Northern Presbyterian has three for boys and two for girls; The Seventh Day Adventist has one for boys; The Salvation Army has one for boys and girls. The Y. M. C. A. work is well known.

A new venture that will be watched with interest is the lace making industry that has been recently started by one of the missions.

Finally, during this generation, one of the most important tasks of the church will be to discover and train Christian leaders who will be able to lead their people industrially and economically. Let us pray that He may speed the day when poverty and sin will cease to be a reproach to this people; and may we answer that prayer by doing our little part in every mission school, Y. M. C. A. and social center in the land.

KOREA

PART IV

SOCIAL AND BENEVOLENT WORK

ARMY

OF THE

UNITED STATES

CHAPTER XVII

THE CRISIS IN MEDICAL MISSIONS

A. I. LUDLOW. M. D.

The fact that it has been so difficult to find any doctor in Chosen to write on this subject indicates a crisis in medical missions. In answer to a questionnaire in regard to hospital efficiency, a doctor once replied, "If I took time to answer these questions my hospital would be less efficient than it is at present." The writer can sympathize with this brother practitioner and yet the situation in Chosen seems to demand that some one take the time to bring the vital need to your attention.

If we consider only the ratio of the number of physicians to population, Chosen is unable to present as strong a claim for help as many other mission fields. There are other factors, however, which make our appeal urgent. It was a doctor who first brought the Good News to the Hermit Kingdom. As the years have gone by, the Koreans have come to recognize medical missions, not as an adjunct, but as an integral part of Christianity. Indeed it is not infrequent to hear our hospitals mentioned even by the Japanese as the "Jesus Hospital."

A work that is regarded by so many as a part of Christianity must never be allowed to die, and yet we face the fact that in Japan only a few centers of medical missionary work have survived. In a country which has made such great progress in the science of medicine as Japan, it was perhaps natural that less stress should have been put on medical missions, but

several Christian leaders in Japan have expressed to the writer their regret that medical missions were allowed to lapse. One mission is considering the advisability of re-opening medical work. Whatever may have been the circumstances in Japan, the same situation should not be repeated in Chosen.

We have only words of commendation for every provision which a government makes for the medical care of its people, but this does not relieve the Christian church from its responsibility to follow the example of the Master who, "Went about all the cities and villages, teaching (Education) in their synagogues, and preaching (Evangelism) the gospel of the kingdom, and healing (Medical) every sickness and every disease of the people." Matt. 9:35.

The situation in Chosen demands work of high quality. In some mission fields almost any kind of a hospital or medical work is superior to what the people of the land have already developed, but not so in the Chosen of the present day. With the proposed extension of the government hospitals to eight cities which now have only mission hospitals, it becomes very evident that we must have an equipment and staff that will not suffer by comparison. In the Northern Presbyterian mission alone we find four out-station hospitals out of seven, without a foreign doctor. In other missions also the situation is critical.

It was my lot to be stationed for a time in a "one-man hospital," so I am in a position to appreciate the difficulties and to honor the men who are so faithfully performing their tasks in our isolated stations. Some of these men are beginning to break under the strain. Even though we close some of the hospitals and concentrate the work as has been done already in certain places, the need is still great. For example, in two such stations we have no foreign nurse in spite of the concentration.

The need of native physicians is emphasized by the fact that we have sought many months in vain for Japanese teachers for the Severance Union Medical

College. It is to avoid a similar paucity of Christian medical teachers that the Severance Institution was established. Christian workers in Japan can be of great help in this present crisis if they can find Christian teachers of advanced attainments in the medical science, and urge upon them the opportunity for service in Chosen.

While there is still an urgent call for doctors and nurses who can concentrate their energies directly on the healing of a wounded world, more and more emphasis is being placed upon training native men and women for this service. By training ten physicians, surgeons or nurses we multiply our usefulness more than tenfold. Often the early missionaries had no one to train, and themselves had to do all the work of healing. Never in the history of Korea has there been such a widespread demand for education, and unless our medical school has a sufficient number of specialists to carry out a well-rounded curriculum, we may miss a wonderful opportunity to establish firmly a Christian medical profession in Chosen.

We firmly believe that the present crisis will be met, but it will require the help of all. In every crisis we can rest in the confidence that the work which God has entrusted to our care is, after all, His work.

It only remains for each one of us to be faithful in the part which is ours. All can help by praying that in this time of need His will, not ours, may be accomplished.

CHAPTER XVIII

THE RED CROSS GIFT

H. T. OWENS

The mission and mines hospitals in Korea received a wonderful windfall during 1920, in the shape of 875 boxes and bales of medical, surgical and relief supplies donated by the Siberian Commission of the American Red Cross.

This splendid gift came about in this way: in 1918 a call came from the Red Cross for doctors and nurses to go to Siberia to assist the Czechs, and three doctors and five nurses from Korea responded. When the Red Cross decided to evacuate Siberia, they remembered this service and offered to give the supplies as a recognition of the work done by the Korean contingent in the emergency. Incidentally, the services of the medical contingent from China were recognized in a similar way.

Last May (1920) a ship steamed into Wonsan Harbor bearing this large cargo, and Dr. A. I. Ludlow, of Severance Hospital, and Mr. A. W. Taylor, representing the Red Cross Business Committee, took delivery of the 875 cases. Towards the close of the month, representatives of the various missions and mines met in Seoul, and the principles of the distribution were decided upon and a committee appointed to sort the goods, and ship them to the various hospitals. Upon its arrival at the Customs warehouses of the docks at Wonsan it was found that the shipment occupied the greater part of one large godown. The committee set to work, and in ten days' time had the goods ready for the railway. The bulk of the donation was shipped directly to the various

hospitals from Wonsan, and consisted of 701 unbroken cases. Eighty-one cases were sent to Severance Hospital at Seoul to be opened and re-divided, and 93 cases of refugee goods were also sent to Seoul, most of which were turned over to the Women's Committee of the Red Cross for use in future emergencies.

The gift included the following classes of goods: surgical gauze, bandages, surgical dressings, operating caps and masks, rubber goods (such as stomach tubes, invalid rings, ice bags), cotton flannel, blankets and blanketing, chloroform, drugs, laboratory chemicals, glycerine, vaseline, carbolic acid, two complete surgical outfits (instruments), adhesive tape, talcum powder, medicine bottles, pajamas, bed shirts, helpless case shirts, layettes, infant garments, convalescent garments, refugee clothing, Chinese suits, non-absorbent cotton, safety pins, etc. The valuation placed on the gift by the Red Cross is \$124,175.00 gold. Needless to say it has made it possible for the hospitals to operate at less expense for several years to come, and to many it has given supplies which their ordinary resources would not have rendered available. In all 32 hospitals participated in the distribution.

CHAPTER XIX

THE TRANSFORMATION OF A BEGGAR BOY

STAFF-CAPTAIN, A. W. HILL

The generosity of a gentleman allowed us to make an effort to take some of the beggar boys, who were admittedly a disgrace to the town, off the streets and give them shelter during the most severe of the winter months. Accordingly, acting under the instructions of Headquarters, and accompanied by two of my Korean comrades, I went out at midnight to try to find some of the worst cases. Not knowing their haunts, we experienced some difficulty at first, but eventually succeeded in finding two or three boys whom we induced to accompany us. Through them we speedily discovered the whereabouts of many others. 'What strange places they were, and what sights we saw! In England one hears of happenings "While London sleeps," but this was "While Seoul was sleeping." Could we have taken our friends with us, their hearts would have bled, as ours did, as we gazed upon these little boys, most of them not yet in their teens. Some were sleeping in small holes with old rice bags thrown over them, others in dustbins. From one of these we pulled out four little fellows, the last of whom had already passed into the Great Unknown, having been frozen to death, while the others would probably have shared the same fate had we not found them just in time. We took the little lifeless body and gave it a decent burial. Then we were taken to holes in the ground, the fish and the provision markets, and from all

these places pulled out these little pieces of humanity. That night we were successful in rescuing 22 boys.

Needless to say the boys were in a very horrible and verminous condition, nearly all of them covered with itch or other skin diseases. We took them to a large room that had previously been prepared, where we had a good fire and a hot meal ready for them, as before admitting them to a home they needed to be thoroughly cleansed. We first cut off their long hair, then stripped them of their filthy, untouchable garments—which we consigned to the flames—and finally gave them a good hot bath. Later, when dressed in clean clothing which we had procured for them, they sat for a few minutes round the fire before going to sleep, and we were amused to discover that the transformation in their appearance had been so great that, although they had lived together, played together, and stolen together, they could not now recognize one another.

In a few days we learned that, in addition to being beggars, these boys were professional thieves, having been taught how to take things without detection by men who apparently lived on the proceeds of their depredations. They very soon began to make startling revelations. They knew where the cash box was kept in almost every shop. On the day that one boy came to us he had extracted 10 *yen* from a till, and in return his employer had given him a single meal. Other boys confessed to having broken into shops and stolen wearing apparel and eatables, especially the latter.

For several weeks after receiving them we had the greatest difficulty in preventing their old employers from kidnapping them again. They came to the Home with rope ladders at night, or bamboos, and endeavoured to get in touch with and frighten the lads back to them again. One terrified little fellow did indeed jump from a top storey window into the compound and went back. When, however, a few days later we found him and brought him to the Home, he assured us that it was merely because of the threats of the old master that he had gone. Sometimes, the wandering spirit, or

the old love of adventure and stealing, would tempt one of them back to the old life. On one occasion, finding a boy was missing, we went in search and eventually found him. He was in possession of sweets which, placed in a bag, made a parcel almost as big as himself.

From the very first we had all prayed much for the salvation of these boys, but to talk to them of spiritual things was exceedingly difficult as they knew absolutely nothing about God and good, but we persevered and one Sunday evening, some two months after admission, we held a special meeting for them. On how we prayed for this meeting, and God was graciously good to answer our prayer. The Holy Spirit suddenly came down upon us, and the next thing we knew every boy was down on the floor, sobbing out his confession of sins to God. The noise was like that of a funeral. In front of each boy was a little pool of tears. We sang choruses to help them, dealt with each one, prayed with each one, and eventually got them to pray. Then they confessed to God for the first time their sins. What startling revelations we had of their lives of sin and crime, but, praise God, victory, deliverance and salvation came bringing into their hearts a wonderful peace. From that evening there was a very marked change in their whole being, and now it is one of the greatest joys to listen to them singing the praises of God, and to hear them pray in such childlike faith and trustfulness to their great Heavenly Father. One of their greatest joys now is to stand and testify to the saving and keeping power of God, and to seek to lead other boys into the knowledge of God. The other day, when one little chap was giving his testimony, he said that on the first night of his conversion he seemed to see arising out of the distance something like a small sun, and from that day onwards this has seemed to rise continually, until now he is living in its full blaze. We have now 45 boys in our industrial Home.

KOREA

PART V
OBITUARIES

CHAPTER XX

OBITUARIES

MRS. ELIZABETH HUGHES MILLER

Mrs. Elizabeth Hughes Miller, mother of E. H. Miller of the Presbyterian Mission, U. S. A., was born in Thann, Alsace, France, April 25, 1840. When only nine years old she came with her parents to the United States of America, where she resided in New York, Michigan, Pennsylvania, and California during successive stages of her life. After the death of her husband, whom she survived twenty years, she spent part of her time in Korea at the home of her son. She came to Korea first in 1906, and remained for three years, returning to America until 1918, when once more she ventured to the mission field to spend a full term of service if her health and strength should permit. She was taken ill with pneumonia, however, in less than two years, and though surviving the attack, remained weak, and gradually succumbed to old age, until God released her from weakness and pain, April 11, 1920, just two weeks before she had fulfilled her fourscore years.

Mrs. Miller greatly endeared herself to all the missionaries and members of the foreign community who were permitted to know her. Since most of us come to Korea without our own mothers, it was a rare privilege indeed to be permitted to share this Mother in Israel.

MRS. ANABEL MAJOR NISBET

Mrs. Anabel Major Nisbet was born in Kentucky, U. S. A., Jan. 19th, 1867, and with her husband began her work in Korea with the Presbyterian Mission,

South, in the spring of 1907, and finished it Feb. 21st 1920, when she was called Home.

During these thirteen years she was a most untiring and efficient worker in many forms of service, though she was chiefly engaged in school work. The last nine years of her life she was Principal of the Girl' school in Mokpo. She taught in many women's Bible classes and was active in all kinds of church work, besides doing much writing for the home church. During the last months of her life she wrote an exceedingly interesting mission study book, "Day In and Day Out in Korea."

She will be remembered as one who was unsurpassed as a teacher, soul-winner, church-worker, home-maker and friend, and the influence of her noble life will long live in the lives of those whom she touched and brightened and helped to attain to higher and holdier things.

MRS. ROBERT GRIERSON

Dr. and Mrs. Grierson came to Korea in 1898 in the party of five who formed the pioneer group of the Candian Mission. Though Mrs. Grierson was a very young bride, she proved herself able to endure the hardships incident to the early days in opening up a new station. In 1901 she and her husband opened the station of Songjin, where she spent her long years of service in raising her family of four girls and making a happy and comfortable home for her husband, even when it was necessary to live in tents, in an old barn, and in the dispensary building, before their own house was built. In spite of all these busy cares she found time to render considerable service to the Koreans.

Her call home came at the very close of 1920, on Dec. 20, at Los Angeles, Cal. Dr. Grierson had taken the family home on account of the poor health of one of the daughters. Upon his return to Korea in Oct, she remained to care for the sick girl. As Dr. Grierson had left her in perfect health, the blow of her death came suddenly and all the more severely.

JAPAN AND KOREA

APPENDICES

ANALYTICAL

1919/1920

APPENDIX I

PROPOSED NEW CONSTITUTION OF THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

ARTICLE I.—NAME

The name of the organization shall be the Federation of Christian Missions in Japan.

ARTICLE II.—PURPOSE

The purpose of the Federation shall be to promote fellowship, mutual understanding and the spirit of unity among the Missions comprising it, and to form a medium for such co-operative effort as may be advantageous to the common cause.

ARTICLE III.—POWERS

The Federation may confer, investigate, give counsel, and take other action regarding matters of common concern to the Missions represented in it; it may also undertake such co-operative work as may be agreed upon by the constituent bodies; but no action may be taken affecting the independence of the Missions represented, or dealing with ecclesiastical principles, or questions of Christian doctrine.

ARTICLE IV.—MEMBERSHIP

Membership in the Federation shall be open to all evangelical* Christian Missions in Japan which accept

* The term "evangelical" as used in this article, includes by com-

the Constitution and By-laws. Application for membership may be made at any regular meeting of the Federation, and admission shall be by a two-thirds vote of the representatives present.

ARTICLE V.—REPRESENTATION

1. The basis of representation in the Federation shall be as follows :

(a) Missions having from five to nine members shall be entitled to one representative.

(b) Missions having from ten to nineteen members shall be entitled to two representatives.

(c) Missions having from twenty to twenty-nine members shall be entitled to three representatives.

(d) Missions having from thirty to forty-nine members shall be entitled to four representatives.

(e) Missions having fifty members or more shall be entitled to five representatives.

(f) Missions having less than five members may be represented by one corresponding member who shall possess all the rights of a full member except that of voting.

(g) Two or more Missions, without regard to their size, may at their discretion combine to form a group. In such cases each group shall, so far as the purposes of this Federation are concerned, be counted as a Mission and shall be entitled to representation accordingly.

2. Representatives shall be appointed by the Missions or groups of Missions to serve for such terms as each Mission or group shall determine.

3. Each of the Bible Societies shall be entitled to representation in the Federation, irrespective of the number of their representatives on the field. •

mon consent those outstanding doctrines of the Christian faith that are held by the Churches to which the bodies holding membership in this Federation severally belong—the doctrines comprehended in St. Paul's words found in Titus 2:13 (R.V.) "Our great God and Saviour Jesus Christ".

ARTICLE VI.—WITHDRAWAL

A Mission may, at any time, withdraw from the Federation by notifying the Secretary in writing of its decision to do so, provided it shall have discharged its obligations to the Federation for the current year.

ARTICLE VII.—OFFICERS

The officers of the Federation shall be a Chairman, a Secretary and a Treasurer, elected at each annual meeting. They shall assume office at the close of the meeting at which they are elected. Officers when not official representatives of their Missions shall be ex-officio members of the Federation, but without voting power.

ARTICLE VIII.—MEETINGS

1. Regular meetings of the Federation shall be held annually at such time and place as the Federation shall determine. Special meetings may be held at the call of the Executive Committee.

2. A quorum for the transaction of business shall consist of representatives from at least two-thirds of the Missions or groups holding membership in the Federation.

ARTICLE IX.—EXPENSES

1. The ordinary expenses of the Federation, including the cost of attendance of full members at its meetings, shall be met by an annual levy upon the constituent Missions of ¥30 for each representative in the Federation to which the Mission is entitled.*

2. Extraordinary expenses shall be incurred only as special provision may be made by the Missions, or otherwise, for meeting them.

* It is understood that travelling expenses to the meetings of the Federation shall be interpreted as including second class railway fare with sleeper when necessary. In the case of committees, the chairman, or other party appointed to report for the committee, shall, if not a member of the Federation, be eligible to receive travelling expenses.

(7)	The Japanese Language School	6
(8)	Evangelism	9
(9)	Education... ..	9
(10)	Sunday School Work	9
(11)	Social Welfare	9
(12)	International Friendship thru the Churches.	9
(13)	Publicity	6
(14)	Newspaper Evangelism... ..	9
(15)	Statistics	1
(16)	Necrology	1
(17)	American School in Japan	1

6. The Executive Committee shall be chosen with special reference to convenience of meeting *ad interim*. The Secretary of the Federation shall be Secretary of the Committee, and two-thirds of its members shall constitute a quorum for the transaction of business. The functions of the Executive Committee shall be (1) to transact the ordinary and necessary *ad interim* business of the Federation; (2) to carry out such measures as may be referred to it by the Federation; (3) to authorize the disbursement of funds, call special meetings, arrange for the Annual meeting and submit a report of its transactions to that body.

7. A call for a special meeting of the Federation shall be issued at least one month in advance of the meeting, and except by the unanimous consent of those present, the business shall be limited to that stated in the call.

8. The Secretary shall furnish each member of the Federation with a copy of the proceedings of each meeting of the Federation.

9. The By-Laws may be amended by a two-thirds vote of the members present at any regular meeting.

APPENDIX II

MEMBERS, OFFICERS AND COMMITTEES

FOR 1920-1921

ABCFM	E. S. Cobb, H. Pedley, G. M. Rowland, E. L. Coe, M. F. Denton.
ABF	L. Mead, M. D. Jesse, H. B. Benninghoff, Wm. Axling, J. A. Foote.
AFP	A. G. Lewis, T. E. Jones.
ABS	K. Aurell.
BFBS	F. Parrott.
CC	W. J. McKnight.
CMS	L. L. Shaw, R. D. Howard, S. Heaslett, G. Chapman.
EA	S. Bauernfeind, P. S. Mayer.
FCMS	P. A. Davey, F. E. Hagin, R. T. Armbruster.
LCA	J. M. T. Winther, S. O. Thorlaksson, J. K. Linn.
LEF	K. Tammio.
MCC	W. J. M. Cragg, E. C. Hennigar.
MCCw	M. A. Robertson, E. Campbell.
MEFB	A. D. Berry, G. F. Draper, E. T. Iglehart, C. W. Iglehart.
MEFBwe	W. F. Draper, M. H. Chappell.
MEFBww	L. Bangs.
MES	M. B. Gaines, J. T. Meyers, J. C. C. Newton, S. A. Stewart.
MP	(not represented)
MPw	A. L. Coates.
MSCC	P. S. C. Powles, J. C. Robinson.
OMJ	(not represented)
PN	H. Brokaw, A. K. Reischauer, J. B. Hail, G. W. Fulton, Mrs. J. G. Dunlop.
PS	S. P. Fulton, J. W. Hassell.
RCA	A. Oltmans, H. V. S. Peeke.
RCUS	A. K. Faust, M. E. Gerhard.
SBC	C. K. Dozier, W. H. Clarke, C. H. Chiles.
UB	B. F. Shively.
WU	S. A. Pratt.
YMJ(c)	W. D. Cunningham.
YMCAA	G. E. Trueman, G. S. Phelps, A. Jorgensen.
YWCAUS	J. N. Scott, H. P. Verry.
PCC	D. Macleod.

OFFICERS

Chairman

S. A. Stewart

Vice-Chairman

G. W. Bouldin

Secretary
Treasurer

G. W. Fulton
B. F. Shively

EXECUTIVE COMMITTEE

(Ex Officio Members)

S. A. Stewart
G. W. Fulton

G. W. Bouldin
B. F. Shively

(Regularly Elected Members)

H. Brokaw
F. A. Lombard

G. Chapman
C. E. Robinson

J. A. Foote
Miss J. N. Scott

CONTINUATION COMMITTEE

Term Expires 1921

Miss O. I. Hodges
H. W. Myers

C. K. Lippard
G. W. Rawlings

D. A. Murray

Term Expires 1922

G. Bowles
H. Pedley

P. A. Davey
W. M. Vories

A. Jorgensen

Term Expires 1923

Miss C. Loomis
W. Wynd

D. R. McKenzie
W. H. Clarke

H. Welch

EDUCATION COMMITTEE

A. D. Berry
L. Layman
L. S. G. Miller
Miss L. L. Shaw

H. B. Benninghoff
Miss I. S. Blackmore
Miss A. G. Lewis
Miss E. Parker

H. F. Woodsworth
A. K. Faust
F. A. Lombard
A. K. Reischauer

SUNDAY SCHOOL COMMITTEE

P. S. Mayer
P. A. Davey
Miss R. D. Howard
Miss S. A. Pratt
H. V. E. Stegeman

W. J. Callahan
Miss H. Dithridge
Miss M. E. Gerhard
H. W. Myers
Miss A. B. Slate

H. E. Coleman
J. G. Dunlop
Miss F. E. Griswold
D. Norman
R. S. Spencer

PUBLICITY COMMITTEE

K. S. Beam
Miss R. D. Howard

D. G. Haring
G. E. Trueman

E. C. Hennigar
C. W. Iglehart

COMMITTEE ON PROMOTION OF INTERNATIONAL RELATIONS
THROUGH THE CHURCHES*Term Expires 1921*

G. F. Draper

W. H. Elwin

H. J. Hamilton

Mrs. L. McLean

Term Expires 1922

C. J. L. Bates

F. Parrott

H. Pedley

W. M. Vories

Term Expires 1923

K. S. Beam

G. Bowles (Con.)

A. Oltmans

W. R. F. Stier

CHRISTIAN LITERATURE SOCIETY

Term Expires 1921

A. D. Berry

J. C. C. Newton

Miss C. A. Converse

C. Noss

Term Expires 1922

Wm. Axling

J. G. Dunlop

C. J. L. Bates

Miss F. E. Griswold

Term Expires 1923

Miss A. W. Allen

S. Heaslett

A. Oltmans

G. S. Phelps

COMMITTEE ON EVANGELISM

J. T. Meyers

G. W. Bouldin

J. A. Foote

Miss A. M. Henty

C. K. Lippard

C. A. Logan

S. F. Moran

Miss M. H. Ransom

C. E. Robinson

W. H. Murray Walton

COMMITTEE ON SOCIAL WELFARE

A. Jorgensen

Miss A. P. Atkinson

W. Axling

Miss S. M. Bauernfeind

Mrs. J. M. Davis

T. E. Jones

J. W. Saunby

COMMITTEE ON NEWSPAPER EVANGELISM

Term Expires 1921

H. Kuyper

C. Noss

S. H. Wainright

Term Expires 1922

D. Norman

A. Pieters

W. H. M. Walton

Term Expires 1923

H. Brokaw

J. P. Nielsen

C. H. Ross

COMMITTEE ON JAPAN EVANGELIST

E. T. Iglehart, Editor-in-Chief

W. G. Hoekje

S. Heaslett, Associate Editor

J. G. Dunlop

S. O. Thorlaksson

Miss A. G. Lewis

P. S. Mayer

H. B. Newell

G. M. Rowland

COMMITTEE ON CHRISTIAN MOVEMENT

R. C. Armstrong, Editor-in-Chief

H. K. Miller

D. A. Murray

S. J. Umbreit

AMERICAN SCHOOL IN JAPAN

Mrs. G. S. Phelps

EXAMINERS JAPANESE LANGUAGE

H. V. S. Peeke

G. W. Bouldin

Miss A. M. Henty

C. A. Logan

H. W. Myers

G. M. Rowland

W. G. Seiple

LANGUAGE SCHOOL DIRECTORS

1921 G. Bowles

D. R. McKenzie

1922 Miss N. M. Daniel

1923 W. P. Buncombe

H. V. S. Peeke

DELEGATE TO FEDERAL COUNCIL, KOREA

A. K. Reischauer

STATISTICIAN

W. H. Hayes

NECROLOGIST

J. C. C. Newton

(Note: Unless otherwise stated the person first named is regarded as chairman of the Committee in question).

APPENDIX III

OFFICERS AND MEMBERS OF THE EXECUTIVE COMMITTEE CONFERENCE OF FEDERATED MISSIONS 1902-1920

	<i>Officers</i>	<i>Executive Committee</i>
1902	Chairman Rev. D. C. Greene, D. D.	The Four Officers
	Vice-Chairman Rev. E. H. Van Dyke	
	Secretary Rev. T. M. MacNair	
	Treasurer Rev. J. L. Dearing, D. D.	
1903	Chairman Rev. A. D. Hail, D. D.	The Four Officers
	Vice-Chairman Rev. G. F. Draper	Rev. F. E. Hagin
	Secretary Rev. T. M. MacNair	
	Treasurer Rev. J. L. Dearing, D. D.	
1904	Chairman Rev. W. E. Towson	Rev. G. F. Draper
	Vice-Chairman Mr. H. Parrott	Rev. J. L. Dearing, D. D.
	Secretary Rev. T. M. MacNair	Rev. D. C. Greene, D. D.
	Treasurer Rev. J. L. Dearing, D. D.	Rev. F. E. Hagin
		Rev. T. M. MacNair
1905	Chairman Rev. G. W. Fulton, D. D.	Rev. B. Chappell
	Vice-Chairman Rev. H. M. Price	Rev. J. L. Dearing, D. D.
	Secretary Rev. T. M. MacNair	Rev. D. C. Greene, D. D.
	Treasurer Rev. J. L. Dearing, D. D.	Rev. F. E. Hagin
		Rev. T. M. MacNair
1906	Chairman Rev. W. P. Buncombe	Rev. B. Chappell
	Vice-Chairman Rev. J. L. Dearing, D. D.	Prof. E. W. Clement
	Secretary Rev. T. M. MacNair	Rev. J. L. Dearing, D. D.
	Treasurer Prof. E. W. Clement	Rev. D. C. Greene, D. D.
		Rev. F. F. Hagin
		Miss I. M. Hargrave
		Rev. T. M. MacNair
1907	Chairman Rev. G. Chapman	Rev. H. H. Coates, D. D.
	Vice-Chairman Mr. Gilbert Bowles	Prof. E. W. Clement
	Secretary Rev. T. M. MacNair	Rev. J. L. Dearing, D. D.
	Treasurer Prof. E. W. Clement	Rev. A. T. Howard
		Rev. D. C. Greene, D. D.

		Rev. T. M. MacNair Mr. Gilbert Bowles
1908	Chairman	Rev. H. H. Coates, D. D.
	Vice-Chairman	Rev. C. H. Short
	Secretary	Rev. T. M. MacNair
	Treasurer	Rev. Charles Bishop
		Rev. Charles Bishop Rev. J. L. Dearing, D. D. Rev. D. C. Greene, D. D. Rev. A. T. Howard, D. D. Rev. T. M. MacNair Rev. C. H. Shortt
1909	Chairman	Rev. A. T. Howard, D. D.
	Vice-Chairman	Rev. C. H. Shortt
	Secretary	Rev. T. M. MacNair
	Treasurer	Prof. M. N. Wyckoff, D. Sc.
		The Four Officers Rev. A. Lea Prof. E. W. Clement Rev. H. H. Coates, D. D.
1910	Chairman	Rev. D. B. Schneder, D. D.
	Vice-Chairman	Rev. E. H. Van Dyke, D. D.
	Secretary	Prof. M. N. Wyckoff, D. Sc.
	Treasurer	Rev. P. A. Davey
		Rev. W. P. Buncombe Rev. P. A. Davey Rev. D. C. Greene, D. D., L. L. D. Rev. A. T. Howard, D. D. Rev. E. H. Van Dyke Prof. M. N. Wyckoff, D. Sc.
1911	Chairman	Rev. E. H. Van Dyke, D. D.
	Vice-Chairman	Rev. J. Soper, D. D.
	Secretary	Prof. M. N. Wyckoff, D. Sc.
	Treasurer	*Rev. J. L. Dearing, D. D.
		The Four Officers Rev. W. P. Buncombe Rev. D. C. Greene, D. D., L. L. D. Rev. A. T. Howard, D. D. Rev. D. Thompson, D. D.
1912	Chairman	Mr. G. M. Fisher
	Vice-Chairman	Rev. D. R. McKenzie, D. D.
	Secretary	Rev. J. L. Dearing, D. D.
	Treasurer	Rev. P. A. Davey
		Rev. P. A. Davey Rev. J. L. Dearing, D. D. Rev. W. P. Buncombe Mr. G. M. Fisher Rev. D. C. Greene, D. D., L. L. D. Rev. D. S. Spencer, D. D. Rev. D. Thompson, D. D. Rev. E. M. Van Dyke, D. D.
1913	Chairman	Rev. D. R. McKenzie, D. D.
	Vice-Chairman	Rev. H. Pedley
	Secretary	Rev. J. L. Dearing, D. D.
	Treasurer	Mr. H. E. Coleman
		The Four Officers Rev. W. P. Buncombe Rev. G. F. Draper Mr. G. M. Fisher Rev. J. Cosand* Rev. D. C. Greene, D. D., L. L. D. Rev. Wm. Axling* Rev. A. W. Place

* Appointed to fill vacancies caused by furloughs.

1914	Chairman	Rev. H. Pedley	The Four Officers
	Vice-Chairman	Rev. William Axling	Rev. W. P. Buncombe
	Secretary	Rev. J. L. Dearing, D. D.	Rev. J. Cosand
	Treasurer	Rev. H. K. Miller	Rev. G. F. Draper
			Mr. G. M. Fisher
			Rev. D. R. McKenzie, D. D.
1915	Chairman	Rev. J. C. Robinson	The Four Officers
	Vice-Chairman	Rev. A. Oltmans, D. D.	Rev. A. D. Berry, D. D.
	Secretary	Rev. J. L. Dearing, D. D.	Rev. J. Cosand
	Treasurer	Rev. H. K. Miller	Rev. F. E. Hagin
			Rev. H. Pedley, D. D.
			Mr. G. M. Fisher
1916	Chairman	Rev. A. Oltmans, D. D.	The Four Officers
	Vice-Chairman	Rev. A. D. Berry, D. D.	Rev. F. E. Hagin
	Secretary	Rev. D. R. McKenzie, D. D.	Rev. S. Heaslett
	Treasurer	Rev. H. K. Miller	Rev. P. S. Mayer
			Mr. G. M. Fisher
1917	Chairman	Rev. A. D. Berry, D. D.	The Four Officers
	Vice-Chairman	Rev. R. E. McAlpine, D. D.	Rev. A. Oltmans, D. D.
	Secretary	Rev. D. R. McKenzie, D. D.	Rev. J. C. Robinson
	Treasurer	Rev. H. K. Miller	Rev. P. A. Davey
			Rev. S. H. Wainwright, D. D.
			Mr. G. M. Fisher
			Miss M. L. Matthew
1918	Chairman	Rev. Wm. Axling, D. D.	The Four Officers
	Vice-Chairman	Rev. A. K. Reischauer, D. D.	Rev. A. D. Berry, D. D.
	Secretary	Rev. A. Oltmans, D. D.	Rev. S. H. Wainwright, D. D.
	Treasurer	Rev. W. P. Buncombe	Rev. J. Merle Davis
			Miss M. L. Matthew
1919	Chairman	Rev. A. K. Reischauer, D. D.	The Four Officers
	Vice-Chairman	Rev. S. A. Stewart	Rev. H. Pedley, D. D.
	Secretary	Rev. G. W. Fulton, D. D.	Rev. S. P. Fulton, D. D.
	Treasurer	Rev. B. F. Shively	Rev. P. A. Davey
			Rev. Wm. Axling, D. D.
			Miss L. L. Shaw
1920	Chairman	Rev. S. A. Stewart	The Four Officers
	Vice-Chairman	Rev. G. W. Bouldin, D. D.	Rev. H. Brokaw, D. D.
	Secretary	Rev. G. W. Fulton, D. D.	Rev. F. A. Lombard
	Treasurer	Rev. B. F. Shively	Rev. G. Chapman
			Rev. C. E. Robinson
			Rev. J. A. Foote
			Miss J. W. Scott.

APPENDIX IV

THE FEDERATION OF CHURCHES IN JAPAN

LIST OF OFFICERS

Bishop K. Uzaki, D. D.	President
Rev. K. Ishikawa	Vice-President
Rev. Y. Chiba, L. L. D.	Vice-President
K. Yamamoto	Secretary
Rev. K. Matsuno	Secretary
M. Nishijima	Treasurer
B. Fukunaga	Treasurer

ADMINISTRATIVE COMMITTEE

(Jogi-in)

Rev. I. Inanuma	Rev. K. Ishizaka
Rev. T. Niiyama	Rev. M. Kawazoye
Rev. M. Kato	Rev. M. Tayama
Rev. M. Takagi, D. D.	Rev. K. Ibuka, D. D.
Rev. R. Nakajima	Rev. K. Matsuno
Rev. S. Noguchi	Rev. H. Kozaki, D. D.
R. Furuhashi	Rev. K. Mori
Rev. Y. Hirata	S. Sugiyama

APPENDIX V

INTERCHURCH WORLD MOVEMENT

SURVEYS & REQUESTS ON "SPECIAL OBJECTS" FOR JAPAN
REPORTED BY THE EXECUTIVE COMMITTEE

<i>Object.</i>	<i>Totals</i>	<i>Raised in Japan.</i>	<i>From the I.W.M.</i>
1. Christian University... ..	\$1,342,000	\$ 18,750	\$1,323,250
2. Woman's Christian College.	977,950	91,100	886,850
3. Christian Lit. Society ...	200,000		200,000
4. Newspaper Evangelism ...	825,450		825,450
5. Christian Lit're Supply ...	57,250		57,250
6. Social Service Specialist ...	60,000		60,000
7. S. School Movement ...	217,500		217,500
8. Am. Bible Society	495,000	170,000	325,000
9. W. C. T. U. Auxiliary ...	54,100		54,100
10. W. C. T. U. Rescue Work...	228,500		228,500
11. Sanataria Endowm't ...	50,000		50,000
12. Sendai Orphanage	34,880	10,750	24,130
13. Home for Untainted Children of Lepers	39,500	9,500	30,000
14. Tokyo Japanese Language School	183,500		183,500
15. Tokyo School for Foreign Children	450,000	225,000	225,000
16. Tokyo Union Church ...	80,000	10,000	70,000
17. Canadian Academy in Kobe	125,000		125,000
18. West Japan ... <i>Land and buildings</i>	120,000		125,000
Conference Plant <i>Maintenance 5 years</i>	5,000		
19. Kobe Union Church... ..	30,000		30,000
20. Central Headquarters ...	500,000		500,000
21. Chinese Union Church, Kobe	40,000		40,000
	<u>\$6,115,630</u>	<u>\$535,100</u>	<u>\$5,580,530</u>

CENTRAL CITIES' SURVEYS & ESTIMATES

<i>Description.</i>	<i>I. Sapporo</i>	<i>Total Cost yen.</i>	<i>Raised in Japan. yen.</i>	<i>Request I. W. M. yen.</i>
<i>a. Hostel</i>	Land	50,000		50,000
	Build'gs	150,000		150,000
	Maintenance, 5 yrs. ...	10,000		10,000
<i>b. Social Settle- ment</i>	Land	50,000		50,000
	Build'gs	150,000		150,000
	Maintenance, 5 yrs. ...	10,000		10,000
<i>c. Boy's Middle- School.</i>	Land	150,000		150,000
	Build'gs	450,000		450,000
	Endowm't	400,000		400,000

Note. (*c*) was approved on condition that two or more Missions stand back of the Movement, and the *Estimates* be referred back to the Missions that will stand behind it.

II. Sendai

Hostel	Land, Build'gs, and Equipment	125,000		125,000
	Maintenance, 5 yrs. ...	10,000		10,000

III. Tokyo

<i>a. Tent Evangel- ism, 5 yrs.</i>	Land Rent	6,000		
	Benches, etc.	1,500		
	Advertising and Tracts.	10,000		
	Upkeep, Moving ...	3,000		
	Director and Workers..	18,000	8,000	30,500
<i>b. 3 Social Set- tlements</i>	Land, Build'gs etc., (1)	235,000		
	" " " (2)	170,000	45,000	500,000
	" " " (3)	140,000		
<i>c. Asylum for Mentally Diseased</i>	Land	75,000		
	Build'gs	125,000		
	Equipment	27,500		
	Running Exp. 5 yrs... ..	27,500	25,000	230,000

IV. Nagoya

Union Christ- ian Institute	Land	50,000		
	Build'g... ..	150,000		
	Outfit	20,000		
	Staff, 5 yrs... ..	50,000		
	Current Exp. 5 yrs. ...	25,000	22,500	272,500

V. Kyoto

<i>a. Evangelistic Hall</i>	Land	60,000		
	Build'g	45,000		
	Equipment	10,000		
	Running Exp. 4 yrs... ..	10,000	12,500	112,500

<i>b.</i>	Social Settlement	Land	50,000		
		Build'gs	40,000		
		Outfit	10,000		
		Running Exp.	50,000	15,000	135,000
<i>c.</i>	Teacher for	Salary 5 yrs.	10,000		
<i>d.</i>	Foreign Children	Travel to & from Field	2,000		12,000

VI. Osaka

<i>a.</i>	Special Evang. Campaign				
	5 yrs.		25,000	5,000	20,000
<i>b.</i>	Social Settlement	Land and Build'gs	500,000	50,000	450,000
<i>c.</i>	Dispensaries 5 yrs.		75,000		75,000
<i>d.</i>	Christian	Land and Build'gs	500,000	50,000	450,000
	Headquarters	Maintenance 5 yrs.	20,000		20,000

VII. Kobe

<i>a.</i>	Union Evang.	Land	50,000		
	Hall	Build'gs	30,000	30,000	50,000
<i>b.</i>	Home for	Land	40,000		
	Aged	Build'gs	15,000	39,000	20,000
		Staff 5 yrs.	4,000		
<i>c.</i>	Dormitory for	Build'gs	4,000		
	Blind School	Outfit	500	500	4,000
<i>d.</i>	Women's	Build'gs	3,500		
	Welfare	Staff	480	1,980	2,000
<i>e.</i>	Dormitory for	Land	10,000		
	Ex-Convicts'	Build'gs	24,000		
	Home	Outfit	6,000		
		Staff	1,440	21,440	20,000

VIII. Hiroshima

<i>a.</i>	Central Gospel	Land and Build'gs ...	305,000		305,000
	Hall	Maintenance 1921-1925	14,000		14,000
<i>b.</i>	Hostels	Land and Build'gs and			
		Equipment	105,000		105,000
		Upkeep for 5 yrs. ...	10,000		10,000

IX. Matsuyama

<i>a.</i>	Central Gospel Institute	Land	52,500		52,500
		Build'gs	80,000		80,000
		Outfit and Upkeep ...	14,000		14,000
		Staff, 5 yrs.	37,700		37,700

X. Fukuoka

<i>a.</i>	Central Evangelistic	Land and Build'gs ...	165,000		165,000
		Equipment	10,000		10,000

APPENDIX Y

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Hall	Maintenance 5 yrs ...	3,000	3,000
	Salaries	21,500	21,500
δ. Dispensary	Build'gs Rent 5 yrs ...	3,000	3,000
	Outfit	5,000	5,000
	Maintenance 5 yrs. ...	16,500	16,500

APPENDIX VI

CHRISTIAN SCHOOLS IN JAPAN

REVISED BY STATISTICIAN, W. H. HAYES

N. B.—The list of Christian schools is not complete because of the failure of certain statistical secretaries to bring their reports up to date. In all cases where no changes were given by the respective secretaries the latest available reports were used.

KINDERGARTENS

Hokkaido

	Yr.	Enroll- ment
Abashiri Machi, Seikohai Yochien (<i>N. S. K.</i>) Rev. Hayashi		50
Hakodate Ku, Charity Yochien (<i>M. E. F. B.</i>) Kaigan Cho, Miss Lora C. Goodwin	1916	39
Hakodate Ku, Iai Yochien (<i>M. E. F. B.</i>) 53 Moto Machi, Miss Lora C. Goodwin	1913	93
Kushiro Machi (<i>N. S. K.</i>) Rev. K. Yashiro		50
Obihiro Machi, Futaba Yochien (<i>N. K. K.</i>) Miss Tsuda...		50
Otaru Ku, Rose Yochien (<i>P. N.</i>) Miss C. H. McCrory ...	1897	70

Hondo

Adate Machi, Akita Ken, Adate Yochien (<i>P. E.</i>) Miss Kinsley	1918	40
Akita Shi, Akita Yochien (<i>F. C. M. S.</i>) 16 Nakanaga Machi Miss G. Garst	1906	67
Akita Shi, Gaylord Hart Mitchell Memorial Yochien (<i>P. E.</i>) 60 Atago Cho, Hodono, Miss Kinsley	1904	60
Akita Shi, Narayama Yochien, (<i>R. C.</i>) Sister Pia	1908	—
Aomori Shi, (<i>P. E.</i>) 127 Uramachi 1 Hashimoto, St. Mary's Yugikwai. Deaconess Newbold	1908	20
Ashikaga Machi, Tochigi Ken, Yuai Yochien (<i>K.</i>) Mr. Harada	1902	66
Atsuta Machi, Aichi Ken. Shinsei Yochien (<i>M. P.</i>)	1918	44
Edo aki Machi, Ibaraki Ken, Edosaki Yochien (<i>E. A.</i>) Miss Kramer... ..	1916	20
Fukui Shi, Fukui Eikwan Yochien (<i>M. C. C.</i>) Mrs. C. P. Holmes	1910	38

Fukui Shi, Ohama Yochien (<i>P. E.</i>) Rev. Yamada	1913	30
Fukushima Shi, Seiai Yochien (<i>N. S. K.</i>) Rev. S. Mackawa.	1919	40
Gifu Shi, Meido Yochien (<i>M. S. C. C.</i>) Miss Archer	1915	42
Gifu Shi, Misono Yochien (<i>P. S.</i>) Miss E. O. Buchanan.	1918	50
Gunge Machi, (<i>M. E. S.</i>) Gunge Yochien, Rev. W. K. Matthews	1913	55
Hachinohe Machi, Aomori Ken. Hachinohe Yochien (<i>P. E.</i>) Shimo Bancho, Miss Dixon... ..	1918	50
Hamamatsu Machi, Shizuoka Ken. Tokiwa Yochien (<i>M. P.</i>) Miss A. L. Coates... ..	1906	66
Harada, Hyogo Ken, Shojin Yochien (<i>M. E. S.</i>) Rev. W. K. Matthews... ..	1904	80
Haraichi Machi, Gumma Ken, Sekishin Yochien (<i>K.</i>) 2429 Haraichi, Mrs. Sute Ota	1903	28
Haranomachi Shi, Haranomachi Yochien (<i>R. C. U. S.</i>) Miss Hasegawa	1918	—
Hatogaya, Saitama Ken, Hatogaya Yochien (<i>P. E.</i>) Miss E. F. Upton... ..	1919	30
Himeji, Sho Gakko Fuzoku Yochien, (<i>A. B. F.</i>)		44
Himeji, (<i>M. E. S.</i>) A. L. Dyer		55
Hirosaki Shi, Aiko Yochien (<i>M. E. F. B.</i>) Miss W. F. Draper	1908	56
Hirosaki Shi, Alexander Memorial Yochien (<i>M. E. F. B.</i>)	1898	63
Hiroshima Shi, Alliance Yochien (<i>C. M. A.</i>)	1904	40
Hiroshima Shi, Hiroshima Girls' School (<i>M. E. S.</i>) Fuzoku Yochien, No. 1, Rev. S. A. Stewart	1891	70
Ivey Yochien, Fuzoku No. 2, Rev. S. A. Stewart...	1896	50
Koi Cho Yochien, Fuzoku No. 3, Rev. Stewart	1907	24
Matoba Yochien, Fuzoku No. 4, Rev. S. A. Stewart.	1910	42
Grace Whitney Hoff Free Yochien, Fuzoku No. 5, Rev. S. A. Stewart	1912	26
Takajo Machi No. 6, Rev. S. A. Stewart	1913	25
Ichikawa Machi, Ichikawa Yochien (<i>M. C. C.</i>) Miss Ryan.	1920	55
Iida Machi, Nagano Ken, Iida Yochien (<i>L. E. F.</i>), Higashino Miss J. Nylund	1913	60
Isohama, Ibaraki Ken, Isohama Yochien (<i>A. F. P.</i>), Alice Gifford	1918	35
Iwatsuki Machi, Saitama Ken, Iwatsuki Yochien (<i>R. C. U. S.</i>) Miss I Yoshiba	1917	26
Iwakuni, Hiroshima Ken, (<i>M. E. S.</i>) Rev. W. A. Wilson.	1919	52
Kamakura Machi, Kanagawa Ken, Kamakura Yochien (<i>M. E. F. B.</i>), Flora Best Harris Memorial Miss R. J. Watson	1909	42
Kanazawa Shi, Baba Yochien (<i>M. C. C.</i>) Miss Lediard	1904	80
Kanazawa Shi, Futaba Yochien, (<i>P. E.</i>) 7 Shimo Ishibiki Cho, Miss Fellow... ..	1912	45
Kanazawa Shi, Hokuriku Jo Gakko Fuzoku Yochien, (<i>P. N.</i>) 1 Honda Machi, Miss J. M. Johnstone	1885	83
Kanazawa Shi, Kawakami Yochien, (<i>M. C. C.</i>) Miss Lediard	1900	37
Kanazawa Shi, Shirokane Cho Yochien, (<i>M. C. C.</i>) Miss Lediard	1913	78
Kawagoe Machi, Saitama Ken, Hatsukari Yochien, (<i>P. E.</i>)		

Masaichi Tanaka	1901	45
Kobe Shi, Lambuth Memorial Yochien (<i>M. E. S.</i>), 23 Kita Nagasa Dori 4 Chome, Miss M. M. Cook	1912	40
Kobe Shi, Shojiu Yochien (<i>M. E. S.</i>), Kwansei Gakuin Mrs. M. Matsumoto	1904	90
Kobe Shi, Ninomiya Yochien (<i>P. S.</i>), Ninomiya Cho, Mrs. S. P. Fulton	1911	60
Kobe Shi, Nunobiki Yochien (<i>P. S.</i>), Kano Cho, Mrs. H. W. Myers	1910	30
Kobe Shi, Sei Kazoku Yochien (<i>R. C.</i>), Shimoyamate Dori 8 Chome... ..	1903	157
Kobe Shi, Shoei Yochien (Glory Kindergarten, (<i>A. B. C.</i> <i>F. M.</i>), Nakayamate Dori, Miss A. L. Howe	1889	64
Kobe Shi, Shoten Yochien (<i>S. P. G.</i>), 456 Shimo Gion Cho, Miss Parker... ..	1910	48
Kobe Shi, Zenrin Yochien (<i>A. B. F.</i>), 11 Azuma Dori, 5 Chome		
Osaka, Mrs. R. A. Thomson... ..	1894	132
Fuzoku Yochien (Free)	1911	45
Kofu Shi, Yamanashi Eiwa Jo Gakko, Fuzoku Yochien (<i>M. C. C.</i>), 324 Hyakkoku Machi, Miss Ryan	1911	65
Koriyama Machi, Nara Ken, St. Johns Yochien (<i>P. E.</i>) Miss Tracy	1913	32
Kumagaya Machi, Saitama Ken, Kumagaya Yochien (<i>P.</i> <i>E.</i>), Miss N. McKim		50
Kure, Hiroshima Ken, Nichibi Yochien (<i>M. E. S.</i>), S. A. Stewart	1915	32
Kusatsu Machi, Gumma Ken, Seaiei (<i>P. E.</i>), Miss Corn- wall-Leigh		13
Kyoto Shi, Holy Trinity Yochien (<i>P. E.</i>), Shimo Tachi Uriganu, Miss Spencer... ..	1915	25
Kyoto Shi, Imadegawa Yochien (<i>A. B. C. F. M.</i>), Imade- gawa Dori, Tera Machi, Nishi Iru., Mrs. D. W. Learned.	1897	50
Kyoto Shi, Muromachi, Marguerite Ayres Yochien (<i>P.</i> <i>N.</i>), Mrs. H. Brokaw	1892	70
Kyoto Shi, Nishijin (<i>P. N.</i>), Mrs. H. Brokaw	1891	80
Kyoto Shi, Soai Yochien (<i>A. B. C. F. M.</i>), Shin Sakae Machi, Nyomon Sagaru, Mrs. M. L. Gordon	1892	50
Kyoto Shi, Kyonan Yochien (<i>M. E. S.</i>), Rev. W. E. Towson	1917	31
Kyoto Shi, St. John's Yochien (<i>P. E.</i>), Gojo, Shin Tera Machi Miss Spencer	1910	40
Kyoto Shi, St. Mary's Yochien (<i>P. E.</i>), Maruta Machi, Hiromichi Kado, Miss Spencer	1911	30
Kyoto Fu, Maizuru Machi, Maizuru Yochien (<i>P. E.</i>), Shin Maizuru Shijo Kaigan, Rev. W. Murata		60
Maebashi Shi, Se shin Yochien (<i>A. B. C. F. M.</i>), Miss F. E. Griswold	1895	70
Matsudo Machi, Chiba Ken, Shosei Yochien (<i>U. B.</i>), Mrs. W. H. Hayes	1920	30
Matsumoto Shi, Holy Cross Yochien (<i>M. S. C. C.</i>), Daimyo Cho, Miss Isaac	1913	28
Matsuyama Shi, Matsuyama Yochien (<i>M. E. S.</i>), 10 Ichiban		

Cho... ..	30
Miharu Machi, Fukushima Ken, Miharu Yochien (<i>R. C. U. S.</i>), Miss Koto Takahashi	1915 28
Mikage, Hyogo Ken, Gunge Yochien (<i>M. E. S.</i>), Mr. Yoshida	1913 55
Minato Machi, Ibaraki Ken, (<i>A. F. P.</i>),	30
Mito Shi, Yochien (<i>A. F. P.</i>), Miss Alice Gifford	1917 28
Mito Shi, St. Stephen's Yochien (<i>P. E.</i>), Mrs. C. H. Evans.	1918 25
Moka, Tochigi Ken, Moka Christian Kindergarten (<i>C. C.</i>), Rev. Y. Irokawa	1920 48
Morioka Shi, Morioka Yochien (<i>A. B. F.</i>), Miss Ruby Anderson	1907 60
Morioka Shi, Nio Yochien (<i>P. E.</i>), Yotsuya Machi, Deaconess Ranson	1911 23
Morioka, Yotsuya Cho Yochien (<i>P. E.</i>), Miss Dixon	1918 25
Nagano Shi, Asahi Yochien (<i>M. C. C.</i>), Miss Hart	1890 80
Nagano Shi, Serata Yochien (<i>M. C. C.</i>), Miss Hart... ..	1915 17
Nagoya Shi, Kakiwa Yochien (<i>M. P.</i>), 10 Minami Kajiya Cho Miss M. E. Williams	1898 85
Nagoya Shi, Shinsei Yochien (<i>M. P.</i>), Miss M. E. Williams.	1918 45
Nagoya Shi, Myojo Yochien (<i>P. S.</i>), Miss L. G. Kirtland.	1913 85
Nagoya Shi, Shimizu Yochien (<i>P. S.</i>), R. E. McAlpine	1917 23
Nagoya Shi, Ryujo Yochien (<i>M. S. C. C.</i>), Miss M. M. Young	1899 57
Habashita Branch... ..	1909 51
Oike Cho Branch... ..	1914 41
Nagoya Shi, Seiryu Yochien (<i>M. E. F. B.</i>), Chikusa, Miss L. K. Courtice	1915 57
Nakamura Machi, Nakamura Yochien (<i>R. C. U. S.</i>), Miss U. Niitsuma	1918 52
Nanao Machi, Ishikawa Ken, Nanao Yochien (<i>M. C. C.</i>) W. R. McWilliams	1916 41
Nikko Machi, Tochigi Ken, Airin Yonen-en (<i>P. E.</i>) Miss I. P. Mann	1913 45
Obama Machi, Fukui Ken, St. Luke's Yochien	30
Odawara, Yochien (<i>K. S. K.</i>), Mrs. Seki	1917 35
Okayama, Futaba Yochien (<i>M. E. S.</i>), W. A. Wilson	1919 45
Okayama Shi, Seishin Koto Jo Gakko, Fuzoku Yochien (<i>R. C.</i>)	1895 60
Okazaki Shi, Airin Yochien (<i>P. E.</i>), Miss F. D. Patton... ..	1914 63
Omiya Machi, Saitama Ken, Aishi Yochien (<i>P. E.</i>), Miss E. F. Upton.	
Number I	1916
Number II	1918
Number III	1919
Osaka Shi, Tennoji, Saikudani Machi, St. John's Gakuen (<i>N. S. K.</i>)	18
Osaka Shi, Chikko Fukuin Kyokwai Yochien (<i>E. A.</i>), Miss Erfmeyer	1913 60
Osaka Shi, Momoyama (<i>P. E.</i>) Tennoji, Saikudani Machi. Miss Bull	1916 30
Osaka Shi, Namba Yochika, Namba (<i>P. N.</i>), Mrs. G. W. Fulton	1911 20

Osaka Shi, Osaka Baptist Kyokwai Yochien (<i>A. B. F.</i>), Mrs. J. A. Foote	1916	30
Osaka Shi, Izuo Yochien (<i>E. A.</i>), Miss E. L. Erffmeyer ...	1915	60
Osaka Shi, Tamatsukuri Yochien (<i>R. C.</i>), Kinokuni Cho, Higashi Ku	1901	85
Osaka Shi, Tennoji Yochien (<i>F. C. M. S.</i>), Minami Kawa- hori Cho, Miss Jessie Asbury	1913	72
Osaka Shi, (<i>M. E. S.</i>), East Osaka Methodist Church, Miss M. Cook	1917	43
Osaka Shi, (<i>M. E. S.</i>), Fukushima Methodist Church, Miss M. Cook	1920	26
Osaka Shi, (<i>M. E. S.</i>) West Osaka Methodist Church, Rev. Kugimiya	1920	8
Osaka Fu, Kaikwa Yochien (<i>P. N.</i>), Tamade, Mrs. G. W. Fulton	1914	65
Osaka Fu, Kizugawa Yochika (<i>F. C. M. S.</i>), Sakuragawa, Namba, Miss Jessie Asbury	1914	50
Osaka Fu, Osaka Bible Woman's Training School, Fuzoku Yochien (<i>A. B. F. M. S.</i>), Imasato, Kamitsu Mura, Miss Mead	1916	30
Otsu Shi, Aiko Yochien (<i>U. B.</i>), Mrs. J. Edgar Knipp ...	1918	15
Otsu Shi, Seishin Yochien (<i>P. E.</i>), Kami Kyo Machi. J. J. Chapman	1912	28
Sakurai, Nara Ken, Ikusei Yochien (<i>P. E.</i>), Tami Sogima	1915	44
Sendai Shi, Shokei Jo Gakko Kindergarten (<i>A. B. F.</i>), Miss M. Jesse	1918	20
Sendai Shi, Aoba Jo Gakuin Yochien (<i>P. E.</i>), 11 Higashi Ichiban Cho. Deaconess Ranson	1909	48
Fuzoku Yochien Number I	1912	25
Shimodate Machi, Ibaraki Ken, Shimodate Yonen-en (<i>N.</i> <i>S. K.</i>), 774 Higashi Kudari, Miss Kiyo Maki	1912	36
Shingo, Wakayama Ken. (<i>P. N.</i>),		20
Shizuoka Shi, Fuji Koto Jo Gakko, Maternal Branch (<i>R.</i> <i>C.</i>), Dames of St. Maur		79
Shizuoka Shi, Futaba Yochien (<i>M. C. C.</i>), Miss Govenlock	1912	95
Shizuoka Shi, Shizuhata Yochien (<i>M. C. C.</i>), Miss Goven- lock	1912	55
Shizuoka Shi, Shizuoka Eiwa Jo Gakko Fuzoku Yochien (<i>M. C. C.</i>), Miss Govenlock	1903	45
Shiojiri Machi, Shiojiri Yochien (<i>M. E. S.</i>), W. K. Matthews	1904	80
Sukegawa, Ibaraki Ken. Futaba Yochien (<i>P. E.</i>), Mrs. C. H. Evans	1914	25
Tahara, Mikawa Yochien (<i>M. S. C. C.</i>), Mr. K. Onishi ...	1918	15
Takaoka Shi, Hokuriku Jo Gakko, Fuzoku Yochien No. 3 Sakashita Cho, (<i>P. N.</i>), Miss J. M. Johnstone	1913	57
Takamatsu, Mikuni Yochien (<i>P. S.</i>), Mrs. S. M. Erickson	1910	42
Tanabe Machi, Tanabe Yochien (<i>N. K. K.</i>) Rev. K. Ito	1907	100
Togane Machi, Chiba Ken. Togane Yochien (<i>E. A.</i>) Miss Kramer	1913	32
Tokuyama Shi, Yamaguchi Ken. Tokuyama Methodist Church Yochien (<i>M. E. S.</i>), Rev. W. A. Wilson ...	1920	50
Tokyo Shi, Aika Yochien (<i>E. A.</i>), 34 Hikawashita Cho,		

Koishikawa, Miss Kramer...	1913	54
Tokyo Shi, Aisei Yochien (<i>E. A.</i>), 84 Sangaya Cho, Koishikawa, Miss Kramer ...	1915	43
Tokyo Shi, Asahi Yochien (<i>E. A.</i>), 28 Kogai Cho, Azabu, Miss Kramer ...	1911	52
Tokyo Shi, Chihon Yochien (<i>P. N.</i>), Mrs. T. M. MacNair.	1899	40
Tokyo Shi, Fukagawa Yochien (<i>A. B. F.</i>), 9 Higashi Moto Machi ...	1913	70
Tokyo Shi, Futaba Koto Jo Gakko, Maternal Branch (<i>R. C.</i>), Yotsuya Mitsuke ...		95
Tokyo Shi, Futsu Eiwa Jo Gakko, Maternal Branch (<i>R. C.</i>) 8 Sarugaku Cho, Kanda ...		85
Tokyo Shi, Harajuku Dobo Yochien (<i>U. B.</i>), 70 Harajuku, Aoyama, Mrs. W. H. Hayes ...	1920	15
Tokyo Shi, Seiko Yochien No. 2. (<i>A. B. F.</i>), 27 Esashi Cho, Koishikawa, Miss M. M. Carpenter...	1914	100
Tokyo Shi, Ushigome Akio Yochien (<i>Y. M. J.</i>), 10 Yocho Machi ...	1917	40
Tokyo Shi, Mita, 30 Koun Cho (<i>A. F. P.</i>), ...		28
Tokyo Fu, Kameido Yochien (<i>E. A.</i>), Miss Lois Kramer.	1913	47
Tokyo Shi, Kamitomizaka Yochien (<i>A. E. P. M.</i>), 23 Kamitomizaka, Koishikawa, Mrs. E. Schroeder ...	1911	40
Tokyo Shi, Koishikawa Baptist Yochien (<i>S. B. C.</i>), 3 Sugamo Machi I Chome. Mrs. W. H. Clarke ...	1916	40
Tokyo Shi, Church Kindergarten (<i>S. P. G.</i>), 355 Sanko Cho, Shirokane Shiba, Mrs. Bickersteth ...	1918	10
Tokyo Shi, Koishikawa Shoei Yochien (<i>A. B. F.</i>), 101 Haramachi ...	1897	50
Tokyo Shi, Koyuen (<i>Y. W. C. A.</i>), 57 Kanatomi Cho, Koishikawa, Miss Emma R. Kaufman ...	1914	45
Tokyo Shi, Matsugae Cho Yochien (<i>F. C. M. S.</i>), Koishikawa, Miss Ada Scott ...	1907	50
Tokyo Shi, Midori Yochien (<i>U. C.</i>), 50 Takata Oimatsu Cho, Miss M. M. Hathaway ...	1908	90
Tokyo Shi, Misaki Ai-no-Sono Yochien (<i>A. B. F.</i>), 4 Misaki Cho, 1 Chome, E. T. Thompson ...	1912	124
Tokyo Shi, Nezu Yochien (<i>E. A.</i>), 7 Suga Cho, Hongo Miss Berner ...	1915	41
Tokyo Shi, Seiko Yochien No. 1. (<i>A. B. F.</i>), 91 Tosaki Machi, Koishikawa, Miss M. M. Carpenter ...	1911	90
Tokyo Shi, Seishin Gakuin, Maternal Branch (<i>R. C.</i>), Sanko Cho ...	1912	51
Tokyo Shi, Shiba Keimo Yochien (<i>P. N.</i>), Mrs. J. K. McCauley ...	1904	75
Tokyo Shi, Shin Ai Yochien (<i>P. E.</i>), 39 Shimo Kurumazaka, Shitaya. Mr. Goto ...	1907	60
Tokyo Shi, Toyo Eiwa Jo Gakko, Fuzoku Yochien (<i>M. C. C.</i>), 8 Toriizaka, Azabu, Miss Staples ...	1914	40
Tokyo Shi, Tsukiji Keimo Yochien (<i>P. N.</i>), Mrs. J. K. McCauley ...	1913	65
Tokyo Shi, Nagasaka Branch Yochien (<i>M. C. C.</i>), 50 Nagasaka Cho, Miss Staples ...	1909	35
Tokyo Shi, Tsukishima Yochien (<i>A. B. F.</i>), 11 Nishi		

Kaigan Dori, Tsukishima, Kyobashi Ku...	1914	80
Tokyo Fu, Heiwa Yochien (<i>E. A.</i>), Mejiro, Ochiai Mura, Miss N. Berner	1916	54
Tokyo Fu, Sei Gakuin Fuzoku Yochien (<i>F. C. M. S.</i>), 354 Nakazato, Takinogawa, Mrs. R. D. McCoy	1912	70
Tokyo Fu, Hachioji Yochien (<i>P. L.</i>), Hachioji Machi, Miss Babcock	1912	40
Tokyo Fu, Hiratsuka Yochien (<i>E. A.</i>), Miss Kramer	1919	20
Tokyo Fu, Kanegafuchi Yochien (<i>E. A.</i>), Mukojima Sumida Mura Miss N. Berner	1913	45
Tokyo Fu, Koin Yochien (<i>C. C.</i>), Miss M. R. Stacy	1916	45
Tokyo Fu, Oji Yochi Kwai (<i>C. C.</i>), Miss M. R. Stacy	1917	44
Tokyo Shi, St. Luke's Yochien (<i>P. E.</i>), 11 Tsukijima 2 Chome, Kyobashi, Miss McKim	—	—
Tokyo Fu, Okubo Yochien (<i>P. E.</i>), Okubo, Miss B. McKim	1913	56
Tokyo Shi, Shinden Yochien (<i>S. B. C.</i>), Mrs. Clarke	1919	35
Tokyo Fu, Senju Hoikuen (<i>N. S. K.</i>), Minami Senju Mr. S. Yamaguchi	1916	87
Tokyo Fu, Shibuya Yochien (<i>U. B.</i>), Shimo Shibuya Mrs. W. H. Hayes	1912	50
Tottori Shi, Aishin Yochien (<i>A. B. C. F. M.</i>), Miss E. I. Coe	1906	60
Toyama Shi, Aoba Yochien (<i>M. C. C.</i>), Miss Armstrong	1911	60
Toyama Shi, Hokuriku Jo Gakko Fuzoku Yochien (<i>P. N.</i>), No. 2 53 Sano Cho. Miss J. M. Johnstone	1911	27
Toyoshiki, Aichi Ken, Sayuri Yochien (<i>M. S. C. C.</i>), Miss Bowman		24
Tsu Shi, Miller Yochien (<i>P. N.</i>), Tamaki Cho, Mrs. H. Hannaford	1910	66
Bezai Branch	1916	
Tsu Shi, St. James Yochien (<i>P. E.</i>), Marunouchi. Rev. I. Dooman	1911	25
Ueda Machi, Nagano Ken, Baikwa Yochien (<i>M. C. C.</i>), Miss Killam	1900	53
Ueda Machi, Nagano Ken, Tokida Yochien (<i>M. C. C.</i>), Miss Killam	1907	44
Ueno Machi, Mie Ken, Seiko Yochien (<i>P. E.</i>), Naka Machi, Rev. Okamoto	1914	20
Urawa Machi, Saitama Ken, Urawa Yochien (<i>P. E.</i>), Miss Wright	1908	40
Utsunomiya Shi, Airin Yonen-en (<i>P. E.</i>), Miss I. P. Mann	1913	46
Utsunomiya Shi, Utsunomiya Christian Yochien (Ind. but affiliated with C. C.) Mr. E. C. Fry	1913	37
Wakamatsu Shi, Sei Ai Yochien (<i>N. S. K.</i>), Rev. J. C. McKim	1907	39
Yamada, Ise Tokiwa Yochien (<i>P. N.</i>), Miss Jessie Riker	1914	45
Yamagata Shi, Chitose Yochien (<i>R. C. U. S.</i>), Mrs. C. D. Kriete	1916	32
Yamagata Shi, Kasumi Yochien (<i>P. E.</i>), Miss Bessie Mead	1912	41
Yamazaki Shi, Hyogo Ken, Seishi Yochien (<i>M. E. S.</i>), Rev. S. E. Hager	1916	56
Yokaichiba, Chiba Ken, Yokaichiba Yochien (<i>C. M. S.</i>),		60
Yokkaichi Shi, Mie Ken, Baika Jido Kwai (<i>P. E.</i>)	1915	60

Yokohama Shi, Aizawa Creche and Yochien (<i>M. E. C.</i>), Aizawa Negishi Machi, Miss R. J. Watson	1905	40
Yokohama Shi, Hachiman Kindergarten (<i>M. E.</i>), Miss R. J. Watson	1918	50
Yokohama Shi, Kanagawa Yochien (<i>M. E. F. B.</i>), Kiri- batake, Kanagawa Machi, Miss R. J. Watson... ..	1894	105
Yokohama Shi, Maternal School (<i>R. C.</i>), 83 Yamate Cho, Dames de St. Maur		75
Yokohama Shi, Shield's Kindergarten (<i>M. P.</i>), Honmoku, Miss Hodges	1908	45
Yokohama Shi, Soshin Jo Gakko Yochien (<i>A. B. F.</i>), Kanagawa, Miss M. Sanders	1913	101
Yonago Machi, Tottori, Ryozen (<i>C. M. S.</i>), Nishi Cho, Mr. J. C. Mann	1905	66
Yumoto Mura, Fukushima Ken, Yumoto Yochien (<i>P. E.</i>), Mrs. C. H. Evans... ..	1907	35
Zeze Machi, Shiga Ken, Seiai Yochien (<i>U. B.</i>), Mrs. J. E. Knipp	1916	30

Kyushu

Beppu Machi, Oita Ken, Shinai Yochien (<i>M. E. S.</i>), Miss Mabel Whitehead... ..	1915	30
Fukuoka Shi, Shinonome Yochien (<i>N. S. K.</i>), Yokano Cho, Mrs. F. W. Rowlands	1913	50
Fukuhashi, Fukuoka Ken, Maizuru Yochien (<i>S. B. C.</i>), Arata Machi 5 Chome, Miss Fulghum	1913	65
Gotoji Shi, Fukuoka Ken, Gotoji Yochien (<i>M. E. S.</i>), Rev. W. J. Calahan	1915	25
Hakata Fukuoka Ken, Nampaku Yochien (<i>L. C. A.</i>), 8 Daijojimae Machi, Miss M. B. Akard	1913	50
Kagoshima Shi, Keiai Yochien (<i>M. E. F. B.</i>), 143 Kajiya Cho, Miss Azalia Peet	1917	60
Kobayashi Mura, Miyazaki Ken, Kobayashi Yochien (<i>K.</i>), Rev. C. A. Clark	1915	30
Kokura, Yukin Yochien (<i>S. B. C.</i>), 141 Konya Machi, Miss C. H. Chiles	1920	35
Kurume Shi, Yochien (<i>L. C. A.</i>), Mrs. J. P. Nielson	1915	56
Miyazaki Machi, Miyazaki Ken, Kyoai Yochien (<i>A. B.</i> <i>C. F. M.</i>), Mrs. C. M. Warren	1909	45
Nagasaki Shi, Kwassui Jo Gakko (<i>M. E. F. B.</i>), Miss M. Young,		
Kwassui Fuzoku Yochien	1895	41
Sei-ai Fuzoku Yochien	1909	34
Tamanoye Fuzoku Yochien	1908	53
Nagasaki Shi, Seishin Jo Gakko, Maternal Branch (<i>R. C.</i>), 16 Minami Yamate (2 schools)		256
Ogi Machi, Saga Ken, Ogi Yochien (<i>M. E. S.</i>), Miss M. Akard	1911	33
Oita, Oita Ken, Airin Yochien (<i>M. E. S.</i>), 83 Niage Machi, Miss I. M. Worth	1908	50
Oita Shi, Kantan Airin Yochien (<i>M. E. S.</i>), Miss I. M. Worth	1918	20

Saga Shi, Saga Yochien (<i>L. C. A.</i>), Hanabusa Koji, Miss Akard	1902	36
Yamaga, Kyushu, Reisen Yochien (<i>M. E. F. B.</i>), Miss Carolyn Teague	1914	58
Yatsushiro, Kyushu, Seiai Yochien (<i>M. E. F. B.</i>), Miss Carolyn Teague	1917	16

Shikoku

Matsuyama, Dojokan Ya Gakko, Yochika (<i>A. B. C. F. M.</i>), Miss Judson	1915	45
Matsuyama, Yochien (<i>A. B. C. F. M.</i>), Mrs. Newell	1915	45
Matsuyama Shi, Hoiku-en (<i>M. E. C. S.</i>), 10 Ichiban Cho, Mrs. W. J. Callahan	1904	40
Sakano Mura, Naka Gun, Shirayuri Yochien (<i>R. C.</i>), Rev. Alvarez	1914	71
Takamatsu Shi, Mikuni Yochien (<i>N. K. K.</i>), Miss M. J. Atkinson	1916	24
Uwajima, Ehime Ken, Turner Kinen (<i>M. E. S.</i>), Rev. J. W. Frank	1905	36
Yoshida, Ehime Ken (<i>M. E. S.</i>), Rev. J. W. Frank	1919	38

Luchu

Okinawa, Naha, Zenrin Aika (<i>A. B. F.</i>), Mrs. R. A. Thompson	1907	30
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Chosen

Kanko, (<i>M. E. S.</i>), Kanko Japanese Methodist Church, Rev. Wilson	1919	37
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KINGARTEN TEACHER TRAINING SCHOOLS

Hondo

Hiroshima Shi, Hiroshima Jo Gakko, Kindergarten Training Department (<i>M. E. S.</i>), Miss M. M. Cook	1896	20
Kobe Shi, Hobo Denshujo (Glory Kindergarten Training School) (<i>A. B. C. E. M.</i>), Nakayamate Dori, Miss A. L. Howe	1889	29
Nagoya Shi, Ryujo Kindergarten Training School (<i>M. S. C. C.</i>), 5 Shirakabe Cho, Miss M. M. Young	1909	3
Omiya, Saitama Ken, Aishi Haha Gakuin, Miss E. F. Upton	1918	5
Sendai Shi, Aoba Jo Gakuin Kindergarten Training Department (<i>P. E.</i>), 11 Higashi Ichiban Cho Deaconess Ranson	1913	7
Tokyo Shi, Tokyo Kindergarten Training School (<i>A. B. F.</i>), 101 Haramachi, Koishikawa, Miss K. I-hihara	1911	19
Tokyo Shi, Kindergarten Training School (<i>M. C. C.</i>), 8 Toriizaka, Azabu (<i>M. C. C.</i>), Miss M. Staples	1905	19

Kyushu

Nagasaki Shi, Kwassui Jo Gakko, Kindergarten Normal Departments (<i>M. E. F. B.</i>), 13 Higashi Yamate, Miss M. Young 1904	16
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PRIMARY SCHOOLS

Hondo

Hiroshima Shi, Hiroshima Jo Gakko, Primary Department (<i>M. E. S.</i>), Rev. S. A. Sewart 1890	287
Nanukahara Kai'a Gun, Miyagi Ken, Kanukara Sho Gakko (<i>R. C.</i>), Togata Onsen 1909	20
Okayama Shi, Okayama Hakuaikai Sho Gakko (<i>A. B. C.</i> <i>F. M.</i>), 37 Hanabatake, Miss A. P. Adams 1896	116
Osaka Fu, Hakuaisha Sho Gakko (<i>P. E.</i>), Kozu Mura, Nishinari Gun, Moto Sobagaki 1910	70
Sendai Shi, Moto Terakoji Sho Gakko (<i>R. C.</i>), Moto Tera- koji 1882	60
Sendai Shi, Sendai Christian Ikujiin Fuzoku Sho Gakko (Ind.), 160 Kita Yoban Cho, Miss I. Imhof 1906	57
Shizuoka Shi, Fuji Koto Jo Gakko, Primary Department (<i>R. C.</i>), Dames de St. Maur 1934	
Shizuoka Shi, Shizuoka Eiwa Jo Gakko Primary Dep't (<i>M. C. C.</i>), Nishi Kusabuka Machi, Miss Olivia Lind- say 1909	105
Tokyo Shi, Futaba Koto Jo Gakko, Primary Dep't (<i>R. C.</i>), Yotsuya Mitsuke, Dames de St. Maur 284	
Tokyo Shi, Futsu Eiwa Koto Jo Gakko, Primary Dep't (<i>R. C.</i>), 8 Sarugaku Cho, Kanda, Sisters of St. Paul 216	
Tokyo Shi, Gyosei Gakko, Primary Department (<i>R. C.</i>), 32 Iida Machi, 3 Chome, Kojimachi, Mr. A. Henry 578	
Tokyo Shi, Kion Sho Gakko (<i>M. E. F. B.</i>), 48 Tomioka Monzen Cho, Fukagawa, Miss M. A. Spencer 1885	212
Tokyo Shi, Miimi Sho Gakko (<i>M. E. F. B.</i>), 24 Shintani Machi, Asakusa, Miss Spencer 1886	363
Tokyo Shi, Do Ai Kumo Iu (Kinsuke) (<i>M. P.</i>), L. Layman. 1904	50
Tokyo Shi, Matsugae Cho Sho Gakko (<i>F. C. M. S.</i>), Matsugae Cho, Koishikawa, Miss Ada Scott 1893	230
Tokyo Shi, Seishin Gakuin Primary Dep't (<i>R. C.</i>), Sanko Cho, Shiba, Dames de Sacré Coeur 121	
Tokyo Shi, Shiba Keimo Sho Gakko (<i>P. N.</i>), 14 Atago Cho, 2 Chome, Mrs. J. K. McCauley 1880	45
Tokyo Shi, Tokyo Eiwa Jo Gakko, Primary Dep't (<i>M. C.</i> <i>C.</i>), 8 Torizaka, Azabu, Miss Margaret Craig 1902	85
Tokyo Shi, Tsukiji Keimo Sho Gakko (<i>P. N.</i>), 4 Shin- sakae Cho 5 Chome, Mrs. J. K. McCauley 1877	45
Tokyo Fu, Ananuma Church School (<i>S. D. A.</i>), Mr. A. N. Nelson 1877	10
Yokohama Shi, Dai Ni Sho Gakko (<i>M. E. F. B.</i>), Aizawa,	

Negishi Machi. Miss R. J. Watson... ..	1880	145
Yokohama Shi, Dai Ichi Seikei Sho Gakko (<i>M. E. F. B.</i>), Yamabuki Cho, 1 Chome, Miss R. J. Watson	1892	100
Yokohama Shi, Eiwa Jo Gakko Dep't (<i>M. P.</i>), 124 Maita Machi, Miss Olive Hodges	1880	77
Yokohama Shi, Hachimanyato Poor School (<i>M. E. F. B.</i>), 1289 Nakamura Cho, Miss R. J. Watson	1901	60
Yokohama Shi, Sumire Sho Gakko (<i>R. C.</i>), 83 Yamate Cho, Dames de St. Maur		140

Kyushu

Chausubara, Miyazaki Ken, Chausubara Sho Gakko (<i>K.</i>), (Okayama Orphanage) Mr. K. Matsumoto	1912	100
Nagasaki Shi, Seishin Jo Gakko, Sho Gakko Dep't (<i>R. C.</i>), 16 Minami Yamate, Sister St. Elie		42

INDUSTRIAL AND ART SCHOOLS (GIRLS)

Hondo

Akita Shi, Seirei Gakuin, Shokugyo Jo Gakko (<i>R. C.</i>), Narayama, Sister Pia	1909	77
Aomori Shi, Aomori Sewing School (<i>P. E.</i>), 113 Aira Machi, Einoshin Kawaguchi		70
Ashikaga Machi, Tochigi Ken, Shishu Kenkyukwai (<i>P. E.</i>), Miss Kikuyo Takahashi		5
Gifu, Kummoin Blind School (<i>M. S. C. C.</i>), (Co-ed)		50
Hirosaki Shi, Hirosaki Saiho Gakkan (<i>P. E.</i>), 7 Yama- michi Cho, Deaconess E. G. Newbold	1902	35
Hiroshima Shi, Hiroshima Jo Gakko, Industrial dep't. (<i>M. E. S.</i>), Miss N. B. Gaines		56
Kanazawa Shi, Kawakami Industrial School (<i>M. C. C.</i>), Miss A. O. McLeod	1892	17
Kofu Shi, Cartmell Jojika (Sewing) (<i>M. C. C.</i>), 324 Hyakkoku Machi, Miss Govenlock	1915	30
Kofu Shi, Yamanashi Eiwa Jo Gakko, Sewing Dep't (<i>M.</i> <i>C. C.</i>), Miss M. A. Robertson	1889	20
Kyoto Shi, Heian Koto Jo Gakko, Saiho Dep't (<i>P. E.</i>) Shimo Tachiuri-dori, Karasumaru, Nishiye Iru., Rev. Kishiro Hayakawa	1892	45
Kyoto Shi, Joshi Wayo Gigei Gakko (<i>R. C.</i>), Kawara Machi, Sanjo Agar, Mr. Shinsaburo Igawa		
Senka-Japanese Dress Making	1902	165
Hanka-Japanese and Foreign Dress Making	1902	
Bekkwa-Cooking, Music and French Elective	1902	
Kyoto Shi, Nishijin Sewing School (<i>P. E.</i>), Miss G. Suthon	1914	16
Kyoto Shi, Omiya Dori, Teranouchi, Saiho Kyojusho, Miss McGrath		5
Okayama Shi, Okayama Hakuai Sewing School (<i>A. B. C.</i>)		

<i>F. M.</i>), 37 Hanabatake, Miss A. P. Adams	1902	27
Osaka Shi, Kawaguchi Shogyo Gakko (<i>P. E.</i>), 31 Kawaguchi, Rev. Y. Naide	1907	120
Sendai Shi, Joshi Jijo Gakkwan (<i>M. E. F. B.</i>), 2 Higashi Samban Cho, Miss Carrie A. Heaton	1897	50
Tokyo Aoyama Jo Gakuin, Shugei Bu (Industrial) (<i>M. E. F. B.</i>), Aoyama, Miss A. B. Sprowles	1889	155
Tokyo Shi, St. Hilda's Embroidery School (<i>S. P. G.</i>), 358 Sanko Cho, Shiba. Miss Hogan		16
Tokyo Fu, Amanuma Gakuin (<i>S. D. A.</i>), Mrs. A. N. Nelson	1913	38
Yokohama Shi, Airin Jo Gakko, Tobe (<i>M. E. F. B.</i>)	1900	148

Kyushu

Fukuoka Shi, Fukuoka Jo Gakko, Jikka Dep't (Sewing) (<i>M. E. F. B.</i>), Tenjin Cho, Miss E. M. Lee	1897	10
Nagasaki Shi, Kwassui Jo Gakko, Industrial Dep't (<i>M. E. F. B.</i>), 13 Higashi Yamate, Miss M. Young	1881	43
Nagasaki Shi, Seishin Jo Gakko, Industrial Dept		119

Shikoku

Kochi Shi, Kochi Jo Gakko, Carrie McMillan Industrial Home (<i>P. S.</i>), 180 Taka Jo Machi, Miss A. Dowd		68
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ENGLISH AND NIGHT SCHOOLS

Hondo

Atsuta, English Night School (<i>M. P.</i>) Rev. E. I. Obee	1912	20
Fukui Shi, Fukui English Night School (<i>P. E.</i>), 19 Edo Shimo Cho, Rev. P. A. Smith	1903	30
Fukushima Shi, Fukushima Eigakkwai (<i>P. E.</i>), Okitama Machi, Rev. Shinjiro Maekawa		30
Hiratsuka Machi, Kanagawa Ken, Hiratsuka School of English, Rev. L. Layman	1912	30
Kanazawa Shi, Shirokane Cho English Night School (<i>M. C. C.</i>), W. R. McWilliams... ..	1914	17
Kobe Shi, Palmore Institute (Boys English Night School) (<i>M. E. S.</i>), Shorthand and type-writing courses, co-ed. J. S. Oxford	1886	1162
Kobe Shi, Y. M. C. A. English Night School, Mr. Takayuki Naito	1902	350
Kyoto Shi, German Night School (<i>N. E. P. M.</i>), Dr. Schiller	1900	30
Kyoto Shi, Y. M. C. A. English Night School, Mr. Shoji Murakami	1904	500
Kyoto Shi, Y. M. C. A. Day School, English and German.	1915	120
Kyoto Shi, Nishijin Yagakkwai (<i>P. E.</i>), Rev. T. Nakayama		15
Kyoto Shi, Jitsugyo Yagakko (<i>P. E.</i>), Rev. B. S. Ikazawa.		51

Nagoya Shi (<i>M. S. C. C.</i>), Minami Takaio Machi, Rev. Y. Hirose	1920	15
Nara Shi, Nara English Night School (<i>P. E.</i>), Rev. J. J. Chapman		30
Okayama Shi, Okayama Eigo Kenkyukwai (<i>M. E. S.</i>), Rev. W. A. Wilson	1911	87
Osaka Shi, Airin Ya Gakko (<i>P. E.</i>), Kamitsu Mura, Nishinari Gun	1916	90
Osaka Shi, Fukkatsu English Night School (<i>C. M. S.</i>), 8 Uehon Machi, 2 Chome, Miss R. D. Howard	1902	40
Osaka Shi, Christian Institute (<i>F. C. M. S.</i>), West Gate, Tennojidera, C. E. Robinson	1914	383
Osaka Shi, Y. M. C. A. School, Eigo Gakko, Tosabori 2 Chome, Mr. G. Converse, English School	1902	1641
Typewriting School	1918	16
Summer Classes	1912	666
School of Science	1912	918
Otsu Shi, English Night School (<i>U. B.</i>), Rev. J. E. Knipp	1918	35
Shizuoka Shi, Young Men's Night School (<i>M. C. C.</i>), Rev. A. T. Wilkinson	1898	35
Tokyo Shi, Misaki Eigo Gakko (<i>A. B. F.</i>), 4 Misaki Cho 1 Chome, Kanda, Rev. E. T. Thompson	1906	517
Tokyo Shi, Misaki English School, Mrs. Axling	1917	239
Tokyo Shi, Tsukiji English Night School (<i>E. A.</i>), P. S. Mayer	1909	120
Tokyo Shi, St. Andrew's English Club Night Class (<i>S. P. G.</i>), 11 Sakae Cho, Shiba, Rev. W. C. Gemill	1889	25
Tokyo Shi, Y. M. C. A. English Night School, W. R. F. Stier		350
Tottori Shi, English Night School (<i>A. B. C. F. M.</i>), H. J. Bennet	1917	48
Toyoshiki, German Night School (<i>A. E. P. M.</i>), Dr. Schiller	1912	5
Tsu Shi, St. Jame's Night School (<i>P. E.</i>), Marunouchi	1917	15
Yokkaichi, English Night School (<i>M. P.</i>), Rev. E. T. Obee	1908	30
Yokohama Shi, Bluff English Night School (<i>A. B. F.</i>), 75 Yamate Cho, R. H. Fisher	1911	300
Yokohama Shi, Yokohama School of English, (<i>M. P.</i>), 83 Hinode Cho, 3 Chome, Rev. L. Layman		
Night School, Men	1895	350
Day School, Boys	1912	150
Yokohama Shi, Yokohama Eigo Gakko (<i>Y. M. C. A.</i>), Koen Mae, Tokiwa Cho, Masura Omura, English Night School	1900	330
Unigraph Shorthand Course	1916	
Yokohama Shi, Gospel Society Night School, Horai Cho	1887	120

Kyushu

Fukuoka Shi, Night School (<i>L. C. A.</i>), L. S. G. Miller...	20
Fukuoka Shi, Fukuoka Baptist Night School (<i>S. B. C.</i>), 105 Daimyo Cho, Rev. C. K. Dozier	1911 75

Hakata, Fukuoka Ken, English Night School (<i>L. C. A.</i>), C. E. Norman	1920	70
Nagasaki Shi, Jitsugyo Eigo Gakko (<i>Y. M. C. A.</i>), 9 Fukuro Machi	1902	342

Shikoku

Matsuyama Shi, Dojokan Ya Gakko (<i>A. B. C. F. M.</i>), Kasaya Cho, Mr. Shinjiro Omoto	1901	13
Matsuyama Shi, Matsuyama Night School (<i>A. B. C. F.</i> <i>M.</i>), Miss C. Judson	1891	96
Preparatory	1906	120
High School and Post Graduates		
Tokushima Shi, Tokushima Eigo Ya Gakko (<i>E. S.</i>), Nishi Shin Machi, 1 Chome, Rev. C. A. Logan, D. D....	1913	39

SUNDRY UNCLASSIFIED

Hokkaido

Hakodate Ku, Hakodate, Moa-in (<i>M. E. F. B.</i>), 31 Shiomi Cho		
Seiji Shimosaki, Blind... ..		15
Deaf		13

Hondo

Akita Shi, Seirei Gakuin, Ikujibu (Nursing Dep't, (<i>R. C.</i>), Nakayama, Sister Pia	1911	31
Gifu Shi, Gifu Kummon-in (Blind) (<i>M. S. C. C.</i>), Keijira Kosakai	1892	50
Hiroshima Shi, Hiroshima Jo Gakko, Day Nursery Dep't (<i>M. E. S.</i>), Miss Janet Miller	1913	15
Ikuno Machi, Hyogo Ken, Ikuno Yogi-en (<i>A. B. F.</i>), Miss Wilcox	1912	30
Kobe Shi, Kobe Blind School (Ind.) Kumo-in, Nozaki Dori 3 Chome, Imaseki Hidayu	1905	45
Osaka Fu, Kami Tsumura Hakuaisho (<i>N. S. K.</i>), Orphan- age, J. Kobayashi... ..		150
Tokyo Shi, Doai Kummo-in (<i>M. P.</i>), 71 Kinsuke Cho, Hongo, Rev. L. Layman	1904	50
Tokyo Shi, Misaki Totei Kyosho (Apprentices School) (<i>A.</i> <i>B. F.</i>), 4 Misaki Cho, 1 Chome, Kanda, Rev. E. T. Thompson	1916	30
Tokyo Shi, Misaki Tabernacle Working Girls' Night School	—	27
Tokyo Fu, Takinogawa Gaku-en (Ind. but affiliated with (<i>N. S. K.</i>), 126 Koshinzuka, Sugama, R. Ishii	1891	57
Training School for teachers and nurses for feeble- minded children	—	15
School for Feeble Minded Children....	—	55
Yokohama Shi, Yokohama Christian Blind School (<i>M. E.</i>		

C.), 3414 Negishi Machi, Miss A. B. Slate	1893	15
Yokohama Shi, Commercial School (<i>R. C.</i>)	—	250
Yokohama Shi, Hommoku Machi, Shusei Gakko (Chinese boys), Rev. O. St. M. Forester	—	—

Kyushu

Chausubara, Miyazaki Ken, Chausubara Farm School (Okayama Orphanage) (<i>K.</i>), Mr. K. Matsumoto	1915	60
(After graduating from the Orphanage Koto Sho Gakko the children have two years of actual farm work before entering this school)		
Miyazaki Machi, Miyazaki Ken, Hyuga Kummo-in (Blind) (<i>K.</i>), Shinbata Cho, Mr. Kenji Sekimoto... ..	1910	10

GIRLS' SCHOOLS

Hokkaido

Hakodate Ku, Iai Jo Gakko (<i>M. E. F. B.</i>), Yunokawadori, Miss Dora A. Wagner	1882	200
Hakodate Ku, Koto Jo Gakko (<i>R. C.</i>)	—	84
Sapporo Ku, Hokusei Jo Gakko (<i>P. N.</i>), Kita Shinchijo, Nishi 1 Chome, Miss A. M. Monk	1887	260

Hondo

Himeji Shi, Hinomoto Jo Gakko (<i>A. B. F.</i>), 50 Shimotera Machi, Miss E. F. Wilcox	1892	114
Hirosaki Shi, Hirosaki Jo Gakko (<i>M. E. C.</i>), Sakamoto Cho, Miss M. H. Russell	1886	107
Hiroshima Shi, Hiroshima Jo Gakko (<i>M. E. S.</i>), Kami Nagare Kawa Cho, High School	1897	398
(Five other departments listed elsewhere) S. A. Stewart		
Kanazawa Shi, Hokuriku Jo Gakko (<i>P. N.</i>), 10 Kakinokibatake, Mr. Nakazawa, High School	1885	208
Domestic Science Dep't	—	
Higher Department	—	
Kobe Shi, Kobe Jo Gaku-in (<i>A. B. C. F. M.</i>), 60 Yamamotodori, 4 Chome, Miss C. B. DeForest		
College	1891	65
Academy	1875	395
Music (Includes Music Normal)... ..	1905	18
Kobe Shi, Shoin Koto Jo Gakko (<i>S. P. G.</i>), 15 Nakayamate dori, 6 Chome, Miss Augbee	1892	187
Kofu Shi, Yamanashi Eiwa Jo Gakko (<i>M. C. C.</i>), Miss Strothard	1889	170
(Sewing Dep't. listed elsewhere.)		
Kyoto Shi, Doshisha Koto Jo Gakko (<i>K.</i>), College	1912	120
Academy	1877	340
Domestic Science	1905	33
Kyoto Shi, Heian Koto Jo Gakko (<i>P. E.</i>), Shimo Tachiuri-		

dori, Karasumaru, Nishiye Iru, Rev. Kishiro Hayakawa. (Sewing Dep't. listed elsewhere)	1892	248
Maebashi Shi, Kyoai Jo Gakko (<i>K.</i>), 131 Iwagami Machi, Mr. Shimbei Aoyagi	1888	201
Morioka Shi, Tohoku Koto Jo Gakko (<i>R. C.</i>), Hikage Mon Soto Koji, Mr. Naotada Tanikawa, (Includes 2 years needle work)	—	280
Nagoya Shi, Kinjo Girls' School (<i>P. S.</i>), Shirakabe Cho, 4 Chome, Miss L. G. Kirtland	1909	243
Okayama Shi, Seishin Koto Jo Gakko (<i>R. C.</i>) Rev. Sister Marie Lea (Includes Primary Dep't.)	1886	100
Osaka Shi, Baikwa Koto Jo Gakko (<i>K.</i>), Kitano, John Kikujiro Iba	1912	461
Jo Gakko Dep't.	1878	525
Osaka Shi, Bishop Poole Girls' School (<i>C. M. S.</i>), Tsuru- hachi cho, Miss K. Tristram	1889	330
Osaka Shi, Tennoji, Christian Institute (<i>F. C. M. S.</i>), Rev. W. H. Erskine, Joshi Eigo Gakko	1918	16
Osaka Shi, Shinai Koto Jo Gakko (<i>R. C.</i>), Kawaguchi Cho, St. Bernadine	—	230
Osaka Shi, Wilmina Girls' School (<i>P. N.</i>), Niemon Cho, Tamatsukuri, Mrs. R. P. Gorbald		
High School Dep't	1884	} 330
Domestic Science Dep't	1909	
Sendai Shi, Miyagi Jo Gakko (<i>R. C. U. S.</i>), Higashi San- ban Cho, Rev. A. K. Faust, Ph. D., Academy	1885	190
Higher Dep't. { English	1916	} 54
{ Music		
{ Domestic Science		
Kenkyuwa (Post Graduate)	1915	—
(Biblewomen's Dep't. listed elsewhere)		
Sendai Shi, Sendai Koto Jo Gakko (<i>R. C.</i>), Kakkyoen- dori, Sister St. Aimee Deboissy	1893	238
Sendai Shi, Shokei Jo Gakko (<i>A. B. F.</i>), Miss M. D. Jesse, Honka	1892	} 141
Kaseika	1915	
Kenkyuka	1915	
Shimonoseki Shi, Baiko Jo Gakuin (<i>P. N. and R. C. A.</i>), 1850 Maruyama Machi, Miss J. A. Pieters		
High School Dep't.	1914	} 200
Sewing Dep't	—	
Special Eng. Dep't.	—	
Shizuoka Shi, Fuji Koto Jo Gakko (<i>R. C.</i>), Dames de St. Maur	—	374
Cours pour demoiselles	—	25
(Primary Dep't. listed elsewhere)		
Shizuoka Shi, Shizuoka Eiwa Jo Gakko (<i>M. C. C.</i>), Nishi Kusabuka Machi, Miss O. A. Lindsay	1887	98
(Primary Dep't. listed elsewhere)		
Tokyo Shi, Aoyama Jo Gakuin (<i>M. E. C.</i>), Aoyama, Miss		

A. B. Sprowles		
Semmonka (Special)	1902	25
Koto Jo Gaku-bu	1874	276
Sauegi-bu (listed elsewhere)	1889	—
Tokyo Shi, Furendo Jo Gakko (<i>A. F. P.</i>), 30 Koun Cho, Mita, Shiba, Miss A. L. Graves,		
Semmonka	1904	8
Koto Jo Gakko	1887	127
Tokyo Shi, Futaba Koto Jo Gakko (<i>R. C.</i>), Yotsuya Mitsuke, Dames de St. Maur		
(Primary Dep't. listed elsewhere)	—	418
Tokyo Shi, Futabaki, Cours pour demoiselles (<i>R. C.</i>), Yo- tsuya Mitsuke		
Tokyo Shi, Futsu Eiwa Koto Jo Gakko (<i>R. C.</i>), 8 Sarugaku Cho, Kanda, Sisters of St. Paul	—	398
Cours pour demoiselles	—	338
(Primary Dep't. listed elsewhere)	—	145
Tokyo Shi, Joshi Ei Gaku-Juku (<i>Udenom.</i>), 16 Goban Cho, Kojimachi, Miss Ume Tsuda		
Preparatory	1900	53
Higher English	—	94
Special practical	—	27
(Graduates of the full course get Gov't license to teach Eng. in Middle Schools and Girls' High Schools— all in Prep. and Higher courses are graduates of high schools.)		
Tokyo Shi, Joshi Gakuin (<i>P. N.</i>), 33 Kami Niban Cho, Kojimachi, Miss L. Halsey		
College	1890	} 310
High School	—	
Tokyo Fu, Joshi Sei-Gakuin (<i>F. C. M. S.</i>), 354 Nakazato, Takinogawa, Miss B. Clawson,		
Jo Gakko	1908	} 139
Kaseika	1913	
Music	1914	
(Bible Training School listed elsewhere)	1905	
Tokyo Shi, Koran Jo Gakko (<i>S. P. G. S. H. M.</i>), 360 Sanko Cho, Shirokane, Shiba, Masutaro Nagahashi		
Tokyo Shi, Rikkyo Koto Jo Gakko (<i>St. Margarets (P. E.)</i> , 26 Akashi Cho, Kyobashi, Miss C. G. Heywood	1888	220
Tokyo Shi, 14 Kita Jimbo Cho, Kanda (<i>Y. W. C. A.</i>), English School, Miss Emma R. Kaufman	1877	81
Tokyo Shi, Seishin Gakuin (<i>R. C.</i>), Sanko Cho, Shiba, Dames de Sacre Ceour	1915	50
High School	—	118
Cours pour demoiselles	—	138
Special	—	8
(Primary Dep't listed elsewhere)		
Tokyo Shi, Shuntai Eiwa Jo Gakko (<i>A. B. F.</i>), 10 Fukuro- machi, Surugadai, Kanda, Miss M. Carpenter		
	1875	81

Tokyo Shi, Toyo Eiwa Jo Gakko (*M. C. C.*), 8 Toriizaka,
Azabu, Miss M. Craig

Collegiate	1889	} 203
Academic	1884	
Special	1902	

(Primary listed elsewhere)

Tokyo Fu, Women's Christian College (Union), 12 Tsuno-
hazu

1918 81

Utsunomiya Shi, Utsunomiya Christian Jo Gakko (*Ind. but
affiliated with C. C.* (Includes Bible Course), Mrs. E. C.
Fry

1907 35

Yokohama Shi, Airin Jo Gakko (*M. E. F. B.*), 221 Bluff,
Miss R. J. Watson

1894 170

(Includes 3 Years Domestic Science)

Yokohama Shi, Ferris Seminary (*R. C. A.*), 178 Bluff, Rev.
E. S. Booth

1870

Kotoka 1899

Honka 1899 } 402

Yobika 1913

Bekkwa 1903

Yokohama Shi, Koran Jo Gakko (*R. C.*), 83 Yamate Cho,
Dames de St. Maur

— 210

Yokohama Shi, Kyoritsu Jo Gakko (*W. U. M.*), 212 Bluff,
Miss C. D. Loomis

Koto (1 year) 1912

Honka (5 year) 1871

Yoka (1 year) 1871 } 185

Yokohama Shi, Soshin Jo Gakko (Mary Colby School)
(*A. B. F.*), 3131 Kanagawa Machi, Miss C. A. Converse,

Higher Department 1910 12

Koto Jo Gakko 1886 164

Yokohama Shi, Yokohama Eiwa Jo Gakko (*M. P.*), 124
Maita Machi, Miss Olive I. Hodges

1880 215

(Sho Gakko Dep't listed elsewhere)

Kyushu

Fukuoka Shi, Fukuoka Jo Gakko (*M. E. F. B.*) Tenjin
Cho, Miss L. Bangs

1885 117

(Jikka [Sewing] listed elsewhere)

Nagasaki Shi, Kwassui Jo Gakko (*M. E. F. B.*), 15 Higa-
shi Yamate, Miss M. Young

1897

College (5 years above Koto Jo Gakko, 1889 19

Koto Jo Gakko 1912 224

Music Dep't (includes Normal) 1888 14

" " Special Students — 76

(Three other Dept's listed elsewhere)

Nagasaki Shi, Seishin Jo Gakko (*R. C.*), 16 Minami Yama-
te, Sr. St. Elie

— 125

(Sho Gakko Dept't listed elsewhere)

Nagasaki, (*R. C.*), Srs. St. Paul de Chantres — 201

Shikoku

Matsuyama Shi, Matsuyama Girls' School (*A. B. C. F. M.*),
Niban Cho, Miss C. Judson 1886 145

MIDDLE SCHOOLS AND COLLEGES

Hondo

Kobe Shi, English Boys, School (*S. P. G.*) — 45Kobe Shi, Kwansai Gakuin (*M. E. S., M. C. C., N. M. K.*),
Rev. C. J. L. Bates, D. D.

Colledge of Commerce... .. 1910 850

College of Literature 1910 140

Academy... .. 1899 850

(Theological listed elsewhere)

Kyoto Shi, Doshima (*K.*), Rev. D. Ebina. D. D.
Economics and Literature 1912 600

Academy... .. 1875 700

(Theological and Girls' School Dep'ts. listed elsewhere)

Nagoya Shi, Nagoya Gakuin, Chu Gakko (*M. P.*), Rev. L.
Layman 1906 650Osaka Shi, Kawaguchi Shogyo Gakko (*P. E.*), 31 Kawa-
guchi, Rev. Y. Naide 1907 120Osaka Shi, Meisei Shogyo Gakko (*R. C.*), 16 Esashi Machi,
Sanadayama, Higashi Ku, (*Educ. Soc. of Mary*), Mr. J.
Wolf 1899 820Osaka Fu, Momoyama Chu Gakko (*C. M. S.*), Tanabe Cho,
Higashinari Gun, G. W. Lawrence 1890 720Sendai Shi, Tohoku Gakuin (*R. C. U. S.*), Higashi Niban
Cho, Rev. D. B. Schneder, D. D.

Middle School 1895 509

Literary Dep't. 1892 99

(Theological Dep't listed elsewhere)

Shizuoka Shi, Choyo Gakko (*L. C. A.*), Rev. N. L. Lobdell 1902 75Tokyo, Aoyama Gakuin (*M. E. C., E. A., N. M. K.*),
Aoyama, E. T. Iglehart 1883 —

College—M. Ishizaka, Ph. D. — 381

Academy — 753

(Theological School listed elsewhere)

Tokyo Shi, Gyosei Gakko (*R. C.*), 32 Iida Machi, 3 Chome,
Kojimachi, Mr. Walter

Middle School 1888 568

(Primary Dep't. listed elsewhere)

Tokyo Shi, Jochi Daigaku (*R. C.*), Kioi Cho, Kojimachi,
Herman Hoffman 1913 164Tokyo Shi, Meiji Gakuin (*P. N., R. C. A., N. K. K.*),
Shirokane, Shiba, Rev. A. Oltmans, D. D.

Koto-Gaku-bu, Rev. S. Tsuru 1880 112

Chu-Gaku-bu, I. Mizuashi 1875 59

(Theological Dep't. listed elsewhere)	1877	—
Tokyo Shi, Rikkyo Gakuin (St. Paul's) (<i>P. E.</i>), 58—60		
Tsukiji, Rev. C. S. Reifsnider	1874	—
College	1907	360
Middle School	1898	770
Tokyo Fu, Sei Gakuin (<i>F. C. M. S.</i>), Takinogawa, Rev.		
D. McCoy, Middle School	1906	192
(Bible School listed elsewhere)		
Tokyo Fu, Amanuma Gakuin (<i>S. D. A.</i>), 171 Amanuma		
Suginami Mura, P. A. Webber, Co-educational	—	45
Yokohama Shi, St. Joseph's College (<i>R. C.</i>), 85 Yamate		
Cho, Mr. J. B. Gaschy		
English, French, German branches	1901	260
Yokohama Shi, Kwanto Gakuin (<i>A. B. F.</i>)	1919	145
„ Shisei Gakko, C. M. S.	1912	62

Kyushu

Fukuoka Shi, Shi Ritsu Chu Gaku Seinan Gakuin (<i>S. B.</i>		
C.), 105 Daimyo Machi, Rev. C. K. Dozier,		
Middle School	1916	250
Kumamoto Shi, Kyushu Gakuin Middle School (<i>L. C. A.</i>),		
Rev. L. S. C. Miller	1911	574
(Theological Dep't listed elsewhere)		
Nagasaki Shi, Chinzei Gakuin (<i>M. E. F. B.</i>), 6 Higashi		
Yamate, Rev. F. N. Scott	1881	482
Nagasaki Shi, Kaisei Chugakko (<i>R. C.</i>), 1 Higashi Yamate,		
M. C. Court	—	516
Nagasaki Shi, Tozan Gakuin (Steele Academy) (<i>R. C. A.</i>),		
9 Higashi Yamate, Rev. L. J. Shafer	1887	346

BIBLE WOMAN'S TRAINING SCHOOLS

Hondo

Ashiya, Hyogo Ken, Mukokan Seishi Jo Gakuin (<i>C. M. S.</i>),		
Miss Worthington	1910	12
Kobe Shi, Kobe Women's Evangelistic School (<i>A. B. C. F.</i>		
<i>M.</i>), 59 Naka Yamate-dori, 6 Chome, Miss G. Cozad ...	1880	15
Kobe Shi, Lambuth Memorial Bible Woman's Training		
School (<i>M. E. S.</i>), 35 Nakayamate-dori, 4 Chome, Miss		
A. B. Williams	1900	11
Kyoto Shi, Seikyo Jo Gakko (<i>R. O. C.</i>)	1903	27
Osaka Fu, Baptist Joshi Shingakko (<i>A. B. F.</i>), Imazato,		
Kamitsu Mura, Nishinari Gun, Miss L. Mead	1909	8
Sendai Shi, Aoba Gakuin (<i>P. E.</i>), 11 Higashi Ichiban		
Cho, Deaconess A. L. Ranson, Dep't. for training Mis-		
sion Women	1900	5
Sendai Shi, Miyagi Jo Gakko, Bible Training Dep't. (<i>R.</i>		
<i>C. U. S.</i>), Higashi Sanban Cho, Rev. A. K. Faust, Ph.		
D.	1900	14
Tokyo Shi, Dendo Jo Gakko (<i>E. A.</i>), 84 Sasugaya (h.)		

Koishikawa, Miss S. Bauernfeind	1904	42
Tokyo Fu, Joshi Sei Gagakuin, Bible Training Dep't. (<i>F.C.M.S.</i>), 354 Nakazato, Takinogawa, Miss B. Clawson.	1905	3
Tokyo Shi, Joshi Shin Gakko (<i>R. O. C.</i>), 13 Kita Koga Cho, Surugadai	1873	11
Tokyo Shi, Kyusei Gun Shikan Gakko, Woman's Dep't. (<i>S. A.</i>), Ushigome, Brig. Sven Wiberg	1906	18
Tokyo Shi, Tokyo Shingakusha, Woman's Dep't. (<i>N.K.K.</i>) 27 Iida Machi, Kojimachi, Rev. Kyoo Homma	1904	3
Yokohama Shi, Kyoritsu Joshi Shin Gakko (<i>W. U. M.</i>), 112 Bluff, Miss S. A. Pratt	1900	30
Yokohama Shi, Seikei Seisho Joshi Dendo Gakko (<i>M. E. F.</i> <i>B.</i>), 221 Bluff, Miss R. J. Watson	1884	25

Kyushu

Nagasaki Shi, Kwassui Jo Gakko, Biblical Dep't. (<i>M.E.C.</i>) 13 Higashi Yamate, Miss M. Young	1886	7
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Shikoku

Kochi Shi, Kochi Jo Gakko, Bible School Dep't. (<i>P. S.</i>), 180 Takajo Machi, Miss A. Dowd	—	4
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THEOLOGICAL AND BIBLE SCHOOLS (MEN)

Hondo

Fukuoka, Bible School, C. M. S.	1919	4
Kobe Shi, Bible School (<i>J.E.B.</i>), 8 of 89 Fukuhara, Minato Gawa, Rev. S. Takeda	1912	7
Kobe Shi, Kobe Theological School (<i>P. S.</i>), 2116 Kumochi, Fukiai, Rev. S. P. Fulton, D. D.	1907	10
Kobe Shi, Kwansei Gakuin (<i>M. E. S.</i> , <i>M. C. C.</i> , <i>N. M. K.</i>), Rev. C. J. L. Bates, D. D.	1889	52
Kyoto Shi, Doshisha Theological School (<i>K.</i>), Rev. D. Ebina,	1878	40
Osaka Shi, Doshi Shingakkan (<i>P. N.</i>), See Osaka Shin- Gakuin (<i>C. N.</i>), Kitabatake, Sumiyoshi Mura, Osaka Fu, Rev. G. W. Fulton D. D.	1903	15
Osaka Shi, Osaka Dendo Gakkan (<i>F. M.</i>), 1921 Hidein Cho, Tennoji, Rev. T. Tanchiyama	1908	5
Sendai Shi, Tohoku Gakuin (<i>R. C. U. S.</i>), Higashi Niban Cho, Rev. D. B. Schneder D. D., Theological Dep't. ...	1886	12
Tokyo Aoyama Gakuin (<i>M. E. C.</i> , <i>E. A.</i> , <i>N. M. K.</i>), Rev. A. D. Berry, D. D., Theological School	1883	36
Tokyo Shi, Japan Baptist Theological Seminary (<i>A. B. F.</i>), 29, Sanai Cho, Ushigome, Rev. Y. Chiba	1908	17
Tokyo Shi, Kyusei Gun Shikan Gakko (<i>S. A.</i>), 13 Hom- mura Cho, Ushigome, Brig. Sven Wilberg, Includes Women	1896	42
Tokyo Shi, Meiji Gakuin (<i>P. N.</i> , <i>R. C. A.</i> , <i>N. K. K.</i>), Shiro- kane Shiba, Rev. K. Ibuka, D. D., Theological Dep't.	1877	28
Tokyo Shi, Seikyo Shin Gakko (<i>R. O. C.</i>), Surugadai ...	—	7

Tokyo Fu, Sei Gakuin (<i>F. C. M.</i>), Nakazato, Takinogawa, Rev. R. D. McCoy, Bible College	1903	13
Tokyo Fu, Sei Kokwai Shin Gakuin (<i>N. S. K.</i>), Ikebukuro, Sugamo Mura, Rev. J. K. Ochiai	1911	17
Tokyo Fu, Seisho Gakuin (<i>O. M. S.</i>), Shimo Yodobashi Cho, Kashiwagi, Rev. E. A. Kilbourne (Includes Women)	1901	40
Tokyo Shi, Tokyo Shingakusha (<i>N. K. K.</i>), 27 Iida Machi, 3 Chome, Kojimachi, Rev. M. Uemura	1904	20

(Women's Dep't. listed elsewhere)

Tokyo Shi, Seminary (<i>R. C.</i>)... ..	—	16
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Kyushu

Fukuoka Shi, The Bishop's Hostel (<i>C. M. S.</i>) (for Divinity Students), The Rt. Rev. Bishop Lea, D. D.	1913	6
Kumamoto Shi, Lutheran Theological Seminary (<i>L. C. A.</i>), L. S. G. Miller	1909	8
Kumamoto Shi, Yamazaki Cho, Nazarene Bible School (<i>N. C.</i>), I. B. Staples	1915	10
Nagasaki Seminary (<i>R. C.</i>),	—	34
Urakami, Nagasaki Ken, Sei Maria Gakuin Shito Gakko (<i>R. C.</i>), Yamazato-Tera Nogo, Rev. Fr. A. Rusch ...	1910	56

Shikoku

Kochi Shi, Sei Dominic Dendo Gakko (<i>R. C.</i>), Rev. Fr. Thomas	1914	8
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CHRISTIAN SCHOOLS IN FORMOSA

Primary Schools

Tainan, Presbyterian Elementary School (<i>E. P.</i>), Rev. A. B. Neilson	1885	198
Taichew Presbyterian Elementary School (<i>E. P.</i>), Rev. A. B. Neilson	1885	120
Taichew, Presbyterian Elementary School, Girls', (<i>E. P.</i>) Miss A. A. Livingston... ..	1917	20

Girls' School.

Tainan, Presbyterian Girls' School, (<i>E. P.</i>), Miss J. Lloyd		
---	--	--

Boy's Schools.

Tainan, Presbyterian Middle School, (<i>E. P.</i>), Rev. A. B. Neilson, Theological and Bible Schools	1885	147
Tainan, Presbyterian Theological College, (<i>E. P.</i>), Rev. D. Ferguson... ..	1876	17
Tainan, Women's Bible School, (<i>E. P.</i>), Miss Barnett ...	1895	27
Taiwan, Theological College, (<i>P. C. C.</i>), Rev. D. MacLeod. B. D.		
Taiwan, Middle School, (<i>P. C. C.</i>), G. W. MacKay, M. A....		
Taiwan Girls High School, (<i>P. C. C.</i>), Miss J. M. Kinney.		
Woman's Bible School, H. Connel.		

SUMMARY OF CHRISTIAN SCHOOLS IN JAPAN.

	Number of Schools.	1920 Enrollment.
Kindergartens	243	10,649
Kindergarten Teacher Training Schools	8	118
Primary Schools	27	3,752
Industrial and Art Schools	26	1,385
English and Night Schools	47	9,685
Sundry Unclassified... ..	18	918
Girls' Schools (Including Colleges)	57	13,137
Boys' Schools (Middle and College)	24	12,617
Bible Women's Training Schools... ..	16	235
Theological and Bible Schools (Men's)	24	498

APPENDIX VII

THE JAPAN CONTINUATION COMMITTEE

D. R. MCKENZIE, SECRETARY

As no report of the Continuation Committee appeared in the last number of the *Christian Movement*, the present report will begin with the Annual Meeting held in October 1919.

The Annual Meeting of 1919 was held in the College building of the Aoyama Gakuin, October 15-16.

A number of interesting and instructive addresses on various present day topics were delivered, most of them by Japanese leaders, and in the Japanese language. The English translations of the larger part of them, including that of the Hon. T. Tokonami, Minister of Home Affairs, who was guest of honour at a dinner given during the sessions, have been published in the Minutes of the meeting, and a limited number are still available for those desiring them. The titles of the addresses published, with the names of the speakers, are as follows:

- | | |
|---|--------------------|
| 1. The Church and Social Reconstruction | Dr. S. Motoda |
| 2. The Finding, Training and Support of Men for the Ministry. | Dr. Y. Hiraiwa |
| 3. Licensed Prostitution in Japan | Col. G. Yamamuro |
| 4. The Social Work of the Church in a Great City | Rev. T. Miyagawa |
| 5. The Union Christian University | Dr. D. B. Schneder |
| | Dr. M. Takagi |
| 6. The New Educational Regulations and Christian Schools | Dr. K. Ibuka |
| 7. The Need of more Christian Schools | Dr. K. Kozaki |
| 8. World Currents of Thought since the Great War | Hon. T. Tokonami |

These addresses will repay a careful perusal.

The Annual Meeting of 1920 was postponed, as the World Sunday School Convention came in the month in which it has always been held. There will probably be a meeting of the Committee during the spring of 1921, at which the question of the next General Conference of Christian Workers in Japan will be considered.

Nothing in the proceedings or work of the Committee for 1920 calls for special mention in this report.

APPENDIX VIII

RESOLUTIONS PASSED BY THE WORLD SUNDAY SCHOOL CONVENTION

On October 13th, 1920, the last day of the Eighth World Sunday School Convention, the following resolutions were passed:

We, the delegates of the Eighth World Sunday School Convention in conference assembled at Tokyo, representing thirty countries and more than thirty million officers, teachers, and scholars, affirm the following propositions, embodying the principles of world brotherhood, with special reference to international relationships.

1. We affirm our unshaken belief in the solidarity of the human race, and further affirm our conviction that any conception of racial or national integrity, that ignores this basic fact, imperils the security of the world.

2. We record our appreciation of every movement that makes for a deepening sense of mutual indebtedness and obligation among the nations, and likewise deplore every action that makes for misunderstanding, discord and dissension.

3. We attest our confidence in the practicability of a world brotherhood, and hold that fealty to the principle of the common good is more cohesive than mere similarity in customs, habits, and manners.

4. We maintain that any national or international policy that seems to discriminate in the treatment of nations and races engenders bitterness and is subversive to the best interests of mankind and inimical to the peace of the world.

5. We believe that all international problems are solvable and all international difficulties adjustable if dealt with in a spirit of dignified tolerance, noble conciliation, and Christian forbearance, and that Christian altruism must take the place of enlightened self-interest in the settlement of all international contentions.

6. We record our conviction that brotherhood must be vitalised so as to have a direct relation to the Kingdom of God. A passion for righteousness is the moral minimum with which international relations can be safeguarded. World brotherhood requires an international consciousness. This can only be acquired through the unlimited expansion of our own personality. The spacious world mind can come only through fellowship with Him who is at once Son of God and Son of Man.

7. We call the nations to heed the warning given by the present world chaos, and to deliberately refrain from taking any provocative

national action that would wound national honor, discount national prestige, or be of such a character as to create suspicions, resentment, or revenge.

8. Finally, we assert our unalterable conviction that nothing in this world is settled until it is settled right. We hold that spiritual sanctions must have a place in life and that moral mandates must increasingly exercise their power in controlling the conduct of mankind. With unfaltering trust and high resolve, we pledge our allegiance to these principles and dedicate our lives to their speedy realization throughout all the earth.

THE CONVENTION ENROLLMENT

The accredited foreign delegates from the various islands, countries and continents were as follows:

Siam 1, India 5, Holland 4, Formosa 1, Africa 1, Netherland Indies 1, Scotland 5, England 9, Australia 7, South America 6, Hawaii 8, Philippine Islands 29, China 17, Korea 44, Canada 75, United States 513, Japan (Foreigners) 275. Japanese delegates 813.

Grand Total 1814.

The officers for the next quadrennium are as follows:

President—Hon. John Wanamaker, Philadelphia.

Treasurer—Mr. Paul Sturdevant, New York.

Chairman of the Executive—James W. Kinnear of Pittsburgh.

Vice-Chairman: Mr. Arthur M. Harris, New York City.

General Secretary—Mr. Frank L. Brown, 216 Metropolitan Tower, New York City.

APPENDIX IX

POPULATION OF THE JAPANESE EMPIRE

OFFICIAL CENSUS OF OCTOBER, 1920

On October the first, an official census was taken throughout the Empire and a special postage stamp was issued to commemorate the event. In the seventh century a much more detailed account was made of the people and their possessions by the Emperor Kotoku. During the Tokugawa age every family-head had to make a yearly report of the members of his household. In order to make sure that there were no Christians among them, these reports were countersigned by Buddhist priests. In modern times people have been expected to register births, deaths and marriages in the Statistical Bureau, but as these are sometimes inaccurate, the official numbering of the people was ordered and taken throughout the Empire on October 1st, 1920. The following statistics appeared in the local papers and were verified by a visit to the Census Bureau.

	<i>Population</i>	<i>Households</i>	<i>Males</i>
Japan Proper	55,961,140	11,222,053	28,042,995
Korea	17,284,207		
Formosa	3,654,398		
Saghalien... ..	105,765		
Japanese Empire	77,005,510		

There are sixteen cities in Japan with a population of over a hundred thousand inhabitants as follows:—

<i>Population</i>	<i>Population</i>
Tokyo 2,173,162	Hakodate 144,740
Osaka 1,252,972	Kure 130,354
Kobe 608,628	Kanazawa 129,320
Kyoto 591,305	Sendai 118,978
Nagoya... .. 429,990	Otaru 108,113
Yokohama 422,962	Sapporo 102,571
Nagasaki 176,554	Kagoshima 102,396
Hiroshima 160,504	Yawata 100,227

The population of the other leading cities is as follows:—

Fukuoka 95,381	Saseho 87,010
Okayama 94,584	Sakai 84,995
Niigata... .. 92,130	Wakayama 82,498
Yokosuka 89,875	Shidzuoka 73,893

Shimonoseki	72,287	Nara	40,303
Moji	71,741	Mito	39,350
Kumamoto	70,392	Ujiyamada	39,270
Tokushima	68,463	Kushiro	39,234
Toyohashi	65,758	Hachioji	38,953
Hamamatsu	64,749	Okazaki	38,526
Omuta	64,305	Amagasaki	38,450
Utsunomiya	63,768	Wakamatsu (Fuku-	
Gifu	62,715	shima Pref.)	37,549
Maebashi	62,321	Matsue	37,526
Toyama	61,811	Nagano	37,308
Asahigawa	61,319	Takasaki	36,784
Fukui	56,635	Takaoka	36,646
Kofu	56,207	Akita	36,281
Muroran	56,016	Fukushima	35,766
Matsuyama	51,248	Yokkaichi	35,169
Matsumoto	50,030	Kokura	33,956
Wakamatsu (Fuku-		Saga	33,526
ka Pref.)	49,341	Akashi	33,099
Kochi	49,331	Hirosaki	32,764
Aomori	48,903	Otsu	31,456
Yamagata	49,397	Imaharu	30,296
Tsu	47,742	Fukuyama	29,768
Takamatsu	46,551	Tottori	29,273
Himeji	45,745	Ogaki	28,333
Kurume	43,628	Uyeda	26,269
Oita	43,146	Takata	28,338
Yonezawa	42,004	Onomichi	26,466
Morioka	42,400	Marugame	24,637
Nagaoka	41,627		

The Populations of the prefectures and dependencies are as follows:—

	<i>Population</i>		<i>Population</i>
Formosa	3,654,398	Kochi	670,893
Korea	17,284,207	Fukuoka	2,187,755
Saghalien	105,765	Oita	861,326
Tokyo <i>Fu</i>	3,699,283	Saga	673,878
Kyoto <i>Fu</i>	1,286,916	Kumamoto	1,233,199
Osaka <i>Fu</i>	2,517,813	Hokkaido	2,359,097
Kanagawa	1,123,372	Aomori	756,453
Hyogo	2,301,875	Yamagata	968,869
Nagasaki	1,135,741	Wakayama	750,399
Niigata	1,776,455	Tokushima	670,219
Saitama	1,319,516	Kagawa	678,217
Gumma	1,052,594	Ehime	1,026,696
Chiba	1,336,108	Yamanashi	183,455
Ibaraki	1,350,334	Shiga	651,051
Tochigi	1,046,458	Gifu	1,070,366
Nara	564,605	Nagano	1,562,715
Miye	1,069,277	Miyagi	961,755
Aichi	2,089,730	Fukushima	1,362,689
Shizuoka	1,550,167	Iwate	854,510

Ishikawa	747,355	Yamaguchi	1,040,979
Toyama	724,258	Akita	898,532
Tottori... ..	454,673	Fukui	599,150
Shimane	724,699	Miyazaki	651,085
Okayama	1,217,662	Okinawa	571,565
Hiroshima	1,541,876	Kagoshima	1,415,538

FOREIGN POPULATION IN TOKYO AND KOBE DISTRICTS

According to statistics compiled by the Police Department, there are 5,246 foreigners residing in the Tokyo district and 5,236 in the Kobe district.

	<i>Kobe</i>	<i>Tokyo</i>		<i>Kobe</i>	<i>Tokyo</i>
Chinese ...	3,256	3,466	Danes ...	30	6
Americans..	300	653	Norwegians	9	6
British ...	653	367	Canadians..	47	5
Russians ...	176	227	Australians.	25	4
Germans ...	126	127	Greeks ...	2	4
French ...	71	92	Bulgarians .	—	3
Filippinoes.	13	37	Malayans..	—	3
Hollanders.	58	28	Finns ...	—	2
Swiss ...	49	26	Burmese ...	—	2
Hindoos ...	176	21	Brazilians..	1	2
Italians ...	12	21	Mexicans ...	—	2
Swedes ...	19	20	Rumanians.	...	2
Czechs ...	1	16	Turks ...	4	2
Siamese ...	1	15	Luxem-		
Portuguese.	117	13	bourgers..	5	1
Belgians ...	6	13	Persian ...	13	1
Argentinians	1	12	Armenians.	3	—
Spaniards..	19	12	Various		
Chilians ...	—	11	others, ...	29	—
Austrians...	10	8			

JAPANESE IN SOUTH MANCHURIA, FORMOSA AND SHANGHAI

The statistics show that there are 154,998 Japanese in South Manchuria. This is an increase of 14,120 for the year 1920. These people are scattered in the various cities of Manchuria as follows: Dairen, 63,745; Fushun, 12,659; Mukden, 12,263; Port Arthur, 9,379; Antung, 7,057; Anshan, 6,673; Kwantung province, 74,893. The number of Japanese in Shanghai is said to be 10,521; in Formosa 150,000, of whom 50,000 are in the city of Taihoku.

Note—These statistics were published in the local papers.

APPEN

THE PRESENT RELIGIOUS

*Comparative Statistics for the Religious and
Denominations of Buddhism,*

Compiled from a booklet issued by the Bureau

This list does not include Educational Institutions of College and

Classification	Tendai	Shingon	Jodo
Believers	2,093,903	16,025,463	3,116,840
Priests	9,326	16,483	9,570
Nuns	744	725	848
Native	—	—	—
Foreign	—	—	—
Preaching Places	203	1,001	455
Temples	4,548	12,390	8,350
Sub-sect	3	13	2
Sunday Schools	6	5	58
Scholars	408	1,450	9,542
Kindergartens	1	5	—
Children	208	312	—
Girls' Schools	—	1	—
Pupils	—	192	—
Boys' Schools	—	6	—
Boys'	859	—	—
Primary Schools... ..	—	—	—
Pupils	—	—	—
Schools for Blind, Deaf, etc.	—	—	—
Pupils	—	—	—
Other Schools	—	—	—
Pupils	—	—	—
Orphanages... ..	1	3	—
Orphans	34	80	—
Theological Schools	4	7	5
Faculty	66	126	76
Students	339	1,080	526

DIX X

SITUATION IN JAPAN

*Educational Activities of the Leading
Shinto, and Christianity*

of Religions, Department of Education, in 1920
University grade

Zen	Nichiren	Shin	Shinto	Roman Catholic	Evangelical Christians
8,345,858	2,810,987	13,089,890	16,638,437	72,367	110,012
32,877	8,180	40,080	64,658	—	—
2,361	272	—	5,879	—	—
—	—	—	—	60	1,459
—	—	—	—	162	659
892	999	2,236	7,188	198	1,150
20,819	5,009	19,661	—	—	—
16	9	10	—	—	22
47	103	1,653	43	—	2,415
6,004	13,905	256,723	4,577	—	146,625
3	—	8	2	15	181
—	—	—	73	828	8,634
—	—	9	—	13	40
—	—	1,126	—	2,076	7,220
4	—	4	2	1	14
—	—	1,954	1,093	560	7,040
—	—	—	—	10	43
—	—	—	—	1,216	5,303
—	—	5	—	7	19
—	—	—	—	644	872
—	—	—	1	19	—
—	—	—	53	773	—
—	1	—	—	—	—
—	30	—	—	—	—
13	12	1	3	5	24
168	109	161	35	20	219
1,985	689	2,284	357	109	488

APPENDIX XI

OFFICERS OF THE KOREAN FEDERAL COUNCIL 1920-1921

Chairman,	D. M. Lyall.
Vice-Chairman,	R. A. Hardie.
Secretary,	W. M. Clark.
Treasurer,	F. M. Brockman.
Librarian,	H. H. Underwood.
Statistician,	J. Y. Crothers.

COMMITTEES

(The Chairman is designated by a small circle)

EXECUTIVE :—

D. M. Lyall°, E. J. O. Fraser, Sec'y, N. C. Whittemore, W.
D. Reynolds, J. W. Hitch, R. A. Hardie, J. N. McKenzie

LEGAL :—

1921. J. W. Hitch, A. F. Robb, W. M. Clark
1922. S. A. Moffett, J. N. McKenzie, Miss Tuttle
1923. W. A. Noble, Hugh Miller°, F. M. Brockman, Sec'y

RULES AND BY-LAWS :—

1921. H. E. Blair, J. W. Hitch
1922. J. S. Nisbet, G. Engel
1923. A. R. Ross, Sec'y, W. A. Noble°

SURVEY :—

J. N. McKenzie°, J. E. Adams, Miss Pye

SOCIAL SERVICE :—

H. A. Rhodes°, F. M. Brockman, Miss Grove

CHRISTIAN LITERATURE :—

E. H. Miller°, Hugh Hiller, Miss L. H. McCully

HYMN BOOK :—

1921. G. Engel°, Mrs. W. M. Clark, M. B. Stokes
1922. Mrs. Pieters, P. L. Grove, Sec'y, Miss McEachern
1923. Mrs. Brockman, Miss Young.

UNION NEWSPAPER:—

- 1921. D. M. Lyall, C. S. Deming, J. C. Crane, Sec'y
- 1922. R. Grierson, M. L. Swinehart, H. A. Rhodes°
- 1923. J. S. Gale, M. B. Stockes, Miss L. Miller

NOMINATING:—

- 1921. P. L. Grove°, J. U. S. Toms, Sec'y
- 1922. R. A. Hardie, W. M. Clark
- 1923. A. H. Barker, F. W. Cunningham

ARRANGEMENTS:—

T. Hobbs°, H. L. Grove, Sec'y, Mrs. Genso

LANGUAGE SCHOOL:—

- 1921. H. H. Underwood, Sec'y, Miss Walter, R. Grierson
- 1922. G. S. McCune°, Miss Campbell, W. D. Reynolds
- 1923. J. S. Gale, J. W. Hitch, E. M. Cable

Alternates:—

H. D. Appenzeller, E. W. Koons, Miss L. H. McCully
(These to serve until the representatives of their respective missions return from furlough)

AUDIT:—

J. F. Genso°, T. Hobbs

LIBRARY:—

C. S. Deming°, J. W. Hitch, R. C. Coen

REPRESENTATIVE ON EXECUTIVE COMMITTEE OF THE SUNDAY SCHOOL ASSOCIATION:—

G. Bonwick

BUSINESS MANAGER OF PUBLICATIONS:—

G. Bonwick.

FRATERNAL DELEGATE TO JAPAN:—

L. B. Tate; alternate, J. Z. Moore

PROMOTION OF INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES:—

Bishop H. Welch°, N. C. Whittemore, Secy., J. G. Holdcroft,
L. B. Tate, A. R. Ross, D. M. Lyall, A. W. Wasson, J. Z.
Moore, F. M. Brockman, Mrs. Chaffin, Hugh Miller

FRATERNAL DELEGATE TO THE KOREAN FEDERAL COUNCIL:—

H. A. Rhodes; alternate, C. D. Morris

ASSOCIATE EDITORS OF THE "CHRISTIAN MOVEMENT:"—

J. S. Gale, R. C. Coen

NECROLOGY:—

C. D. Morris

SECURING SPEAKERS FOR THE SUMMER CONFERENCES:—

Executive Committee of the Council

EDITORIAL BOARD OF THE "KOREA MISSION FIELD:"—

A. F. DeCamp, Editor-in-Chief.

J. W. Hitch, G. Bonwick, H. A. Rhodes, F. M. Brockman,
Miss Tuttle, Hugh Miller, R. C. Coen, H. D. Appenzeller

EDITOR OF THE PRAYER CALENDAR:—

G. Bonwick

APPENDIX XII

THE KOREAN CITY COUNCILS

EDITOR

Voting qualifications: 25 years of age; male citizen; the payment of Yen 5.00 or more for prefectural purposes. The jurisdiction of these Councils will be consultative only, though it is intended at some later date, to grant legislative functions to them, within their sphere of authority. Their regular sessions are not open to the public. The following schedules which are based upon the report in the July number of the Official Gazette are very enlightening.

Cities	Japanese Population	Korean Population	Size of Council	Japanese Elected	Koreans Elected
Seoul	67,665	178,907	30	18	12
Chemulpo	9,550	21,628	16	10	6
Kunsan	6,809	6,591	12	10	2
Mokpo	4,853	10,348	12	9	3
Taiku	12,603	28,609	16	10	6
Fusan	30,499	43,424	20	16	4
Masan... ..	3,857	12,054	12	8	4
Pyongyang... ..	14,875	51,062	20	16	4
Chinnampo	7,283	22,130	14	10	4
New Euiju... ..	3,575	3,546	13	9	?
Wonsan	7,577	17,618	14	12	2
Chungjin	4,559	5,980	12	8	4

Out of a total of 190 men elected 133 are Japanese and 57 are Koreans. The total population of Korea is 17,149,909, of whom 346,619 are Japanese.

In order that the real meaning of this schedule may not be misunderstood the following facts are also of interest:—

Cities	Japanese who may vote	Japanese who voted	Koreans who may vote	Koreans who voted	Japanese Candi- dates	Korean Candi- dates
Seoul... ..	2,145	1,860	2,626	1,582	19	16
Chemulpo... ..	397	346	224	180	9	8
Kunsan	294	271	109	84	12	4
Mokpo	259	238	138	116	9	7

Taiku... ..	564	485	393	300	10	7
Fusan... ..	1,027	890	90	75	16	5
Masan	227	206	134	105	8	5
Pyengyang...	524	462	558	345	14	8
Chinnampo..	180	161	106	64	10	7
New Euiju...	179	159	74	71	2	8
Wonsan	305	271	155	118	13	10
Chungjin ...	159	139	106	81	?	?

It is reported on good authority that 200 out of 216 magistrates are now Koreans.

JAPAN MISSIONARY DIRECTORY

May 1, 1921

Compiled by H. K. MILLER, TOKYO

In the interests of accuracy and usefulness suggestions and criticisms are invited. Address the Sec'y of the Conference of Federated Missions, Rev. G. W. Fulton, D. D., Osaka Shin-Gakuin, 740 Kitabatake, Sumiyoshi-mura, Osaka-fuka.

УЧЕБНИК ПО МАТЕМАТИКЕ

для учащихся 10-11 классов

автор: [имя автора]

Учебник подготовлен на основе программы по математике для 10-11 классов общеобразовательных учреждений, утвержденной Министерством образования Российской Федерации.

LIST OF MISSION BOARDS AND CHURCHES

With names of secretaries and statisticians on the field.

(At the request of the Director of the Statistical Bureau of the American Foreign Missions Conference, initialling has been modified so as to secure uniformity of use in America, India, China and Japan).

1. ABCFM. American Board of Commissioners for Foreign Missions. Rev. D. I. Grover.
2. ABF. American Baptist Foreign Missionary Society. Rev. E. T. Thompson.
3. AEPM. Allgemeiner Evangelisch-Protestantischer Missionsverein. Dr. E. Schiller.
4. AFP. Foreign Missionary Association of Friends of Philadelphia. Mr. T. E. Jones.
5. AuBM. Australian Board of Missions (Anglican).
6. AG. Assembly of God. Miss Ruth Johnson.
7. B. S. Bible Societies.
- ABS. American Bible Society. Rev. K. E. Aurell.
- BFBS. British and Foreign Bible Society. Mr. F. Parrot.
- NBSS. National Bible Society of Scotland. Mr. F. Parrot.
8. CC. Mission Board of the Christian Church (American Christian Convention). Miss Martha S. Stacey.
9. CE. Church of England (No Mission Board).
10. CG. Church of God. Rev. John D. Crose.
11. CMA. Christian and Missionary Alliance. Rev. Arthur Petrie.
12. CMS. Church Missionary Society.
- Hokkaido—Dr. J. Batchelor.
- Central Japan—Rev. W. P. Buncombe.
- Kyushu—Rev. J. Hind.
- DH. Door of Hope. Mr. Wm. J. Taylor.
13. EA. Evangelical Association of North America. Rev. P. S. Mayer.
14. FMA. General Missionary Board of the Free Methodist Church of North America. Miss Minnie K. Hessler.
15. IIFMA. Hephzibah Faith Missionary Association. Miss Rosa Mintle.
16. Ind. Independent of any Society.
17. JEB. Japan Evangelistic Band. Mr. Richard W. Harris.
18. JBTS. Japan Book and Tract Society. Mr. Geo. Braithwaite.

19. JRM. Japan Rescue Mission. Miss Bessie Butler.
 20. (a) LCA. Board of Foreign Missions of the United Lutheran Church in America. Rev. L. S. G. Miller.
 (b) LEF. Lutherska Evangeliforeningen Finland. Rev. Reuben Lindgren.
 21. LDS. Church of Jesus Christ of Latter-Day Saints. Mr. Lloyd O. Ivie.
 22. MCC. Methodist Church of Canada. Rev. D. R. McKenzie, D. D.,
 23. MEFB. Board of Foreign Missions of the Methodist Episcopal Church. Rev. G. F. Draper, S. T. D. Statistician, Rev. C. W. Iglehart.
 24. MES. Board of Foreign Missions of the Methodist Episcopal Church, South. Rev. J. W. Frank.
 25. (a) MP. Board of Foreign Missions of the Methodist Protestant Church. Rev. L. Layman, D. D.
 (b) MPW. Woman's Foreign Missionary Society of the Methodist Protestant Church. Miss Olive I. Hodges.
 26. MSCC. Missionary Society of the Church of England in Canada. Bishop H. J. Hamilton (also Statistician Anglican Societies).
 27. NC. Nazarene Church.
 28. OMJ. Omi Mission. Mr. E. V. Yoshida.
 29. OMS. Oriental Missionary Society. Rev. E. A. Kilbourne.
 30. PBW. Pentecost Bands of the World. Rev. Fred Abel.
 31. PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. Rev. J. A. Welbourn.
 32. PN. Board of Foreign Missions of the Presbyterian Church in the United States of America. Rev. Harvey Brokaw, D. D.
 Statistician, Rev. M. C. Winn.
 33. PS. Executive Committee of Foreign Missions of the Presbyterian Church in the United States, South. Rev. J. Woodrow Haskell.
 34. RC. Roman Catholic.
 SJ. Society of Jesus (Jesuits).
 SSPS. Sisters of the Holy Spirit.
 SVD. Society of the Divine Word.
 35. RCA. Reformed Church in America. Rev. L. J. Shafer. Statistician, Rev. A. Van Bronkhorst.
 36. RCUS. Reformed Church in the U. S. Rev. E. H. Zaugg, Ph. D. (also Statistician).
 37. ROC. Russian Orthodox Church. Bishop Serghey.
 38. SA. Salvation Army. Lieut. Col. John W. Beaumont.
 39. SAM. Scandinavian Alliance Mission. Rev. C. E. Carlson.
 40. SBC. Southern Baptist Convention. Rev. G. W. Bouldin, D. D.
 41. SDA. Seventh Day Adventists. Mr. A. B. Cole.
 42. SPG. Society for the Propagation of the Gospel in Foreign Parts.
 South Tokyo Diocese. Rev. W. F. France.
 Osaka Diocese. Rev. F. Kettlewell.

- Com.
Epiph.
43. UA. Community of the Epiphany. The.
American Unitarian Association. Rev. John B. W.
Day.
44. UB. Foreign Missionary Society of the United Brethren in
Christ. Mrs. W. H. Hayes.
45. UCMS. United Christian Missionary Society. Rev. T. A.
Young.
46. UGC. Universalist General Convention. Rev. N. L. Lobdell.
47. WM. Wesleyan Methodist Connection of America. Rev. M.
A. Gibbs.
48. WU. Woman's Union Missionary Society of America. Miss
Susan A. Pratt.
49. YMJ. Yotsuya Mission. Rev. W. D. Cunningham.
50. YMCAA. Young Men's Christian Association (American Inter-
national Committee). Mr. Arthur Jorgensen.
51. YMCAT. Government School Teachers, affiliated with Y. M.
C. A.
52. YWCAUS. Foreign Department of the National Board of the
Young Women's Christian Association of the United
States of America. Miss Jane N. Scott.
53. YWCAC. Young Women's Christian Association of Canada.
54. WSSA. World's Sunday School Association. Mr. H. E.
Coleman.
55. K. *Kumiai Kyokwai* (Congregationalist).
56. NKK. *Nihon Kirisuto Kyokwai* (Presbyterian and Reformed).
Dendo Kyoku (10 Omote Sarugaku-cho, Kanda-ku,
Tokyo).
57. NMK. *Nihon Mesodesuto Kyokwai* (Methodists—MCC, MEFB,
MES) Bishop Uzaki.
58. NSK. *Nippon Sei Kokwai* (CE, CMS, PE, SPG, AuBM).

FORMOSA

59. PCC. Board of Foreign Missions, Presbyterian Church in
Canada.
60. EPM. Foreign Missions Committee of the Presbyterian
Church of England.
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ALPHABETICAL LIST

The order is as follows: Name; year of arrival in Japan; initials of Missionary Society or Board; address; Postal Transfer No. and Telephone No. are added when known. (A)=absent.

A

- Abel, Rev. Fred & W., 1913, P. B. W., 391 Kashiwagi, Yodobashi Machi, Tokyo Fuka.
- Acock, Miss Amy, 1905, A. B. F. M. S., 38 Uchimaruru, Morioka, Iwate Ken (A).
- Adams, Miss Alice P., 1891, A. B. C. F. M., 95, Kodota Yashiki, Okayama.
- Adams, Mr. Roy P. & W., H. B. F. A., Choshi, Chiba Ken.
- Adanez, Rev. Irhidoro, R. C., Marunouchi, Uwajima, Ehime Ken.
- Ainsworth, Rev. Fred. W. & W. 1915, M. C. C., 216 Sengoku Machi, Toyama.
- Akard, Miss Martha B., 1914, L. C. A., 337 Haruyoshi Cho, Fukuoka.
- Alberic, Rev. R. C., Kami Yunokawa Mura, Kameda Kori, Hokkaido.
- Aldrich, Miss Martha, 1888, P. E., Kami Kyoku, Bishamon Cho, Kyoto.
- Alexander, Miss Grace, C. G., Sakai Eki, Kita Tama Gun, Tokyo Fuka.
- Alexander, Miss Mary V., 1919, P. N., 102 Tsunohazu, Shinjuku, Tokyo Fuka.
- Alexander, Rev. R. Percival, 1883, and W., 1896, M. E. F. B., 2 Aoyama Gakuin Tokyo (A). (Tel. Shiba 5002; F. C. Tokyo 1,381).
- Alexander, Miss Sallie, 1894, P. N., (A). Wilmina Jo Gakko Osaka.
- Alexander, Miss V. Elizabeth, 1899, M. E. F. B., 12 Kita Ichi-jo, Higashi Shichome, Sapporo, Hokkaido.
- Alexander, Mrs. T. T., 1877, Associate P. N., 102 Tsunohazu, Shinjuku, Tokyo Fuka.
- Alexander, Rev. W. G. & W., 1809., C. G., Sakai Eki, Kita Tama Gun, Tokyo Fuka.
- Allchin, Rev. George & W., 1883, A. B. C. F. M., (A).
- Allen, Miss A. W., 1905, M. C. C., Aisei Kwan, 380 Sunahara, Yanagishima, Kameido, Tokyo.
- Allen, Miss Carolyn E., 1619, Y. W. C. A. U. S., (A).
- Allen, Miss Eleanor J., 1919, Y. W. C. A. U. S., 99 Temmabashi Suji, Ichome, Kita-ku, Osaka.
- Allen, Miss Thomasine, 1915, A. B. F., 2 Nakajima-cho, Sendai, Miyagi Ken, (A).
- Alvarez, Rt. Rev. Jose M., 1904, R. C., 124 Hon-cho, Tokushima.
- Ambler, Miss Marietta, 1916, P. E., Maruta Machi, Hiromichi Kado, Kyoto.

- Anchen, Rev. Pierre Hilarion, 1903, R. C., Mura-uchi, Kameda, Hokkaido.
- Anderson, Mr. A. N. & W., 1913, S. D. A., 169-171 Amanuma, Suginami Mura, Toyotama Gun, Tokyo Fuka.
- Anderson, Rev. Joel, 1900, and W., 1903, A. M., 920 Nakano, Tokyo Fuka, (A).
- Anderson, Miss Ruby L., 1917, A. B. F., 2 Nakajima-cho, Sendai, Miyagi Ken.
- Andrews, Rev. R. W., 1899, P. E., 48 Minami Machi, Aoyama, Tokyo.
- Andrews, Miss Sarah Shepherd, 1919, Ind., Okitsu, Shizuoka Ken, (A).
- Andrieu, Rev. Marcel Joseph, 1911, R. C., 19 Sekiguchi Dai-machi, Koishikawa-ku, Tokyo.
- Ankeney, Rev. Alfred, 1914, R. C. U. S., Daiku-machi, Aomori, (A).
- Archer, Miss A. L., 1899, M. S. C. C., Kyo-machi, Gifu.
- Armbruster, Miss Rose T., 1903, U. C. M. S., 16 Naka Naga-cho, Akita, (A).
- Armstrong, H. Clare, 1920, Y. W. C. (A) U. S., 2 Sadowa-cho, Sanchome, Ushigome, Tokyo. (Tel. Bancho 711).
- Armstrong, Miss M. E., 1903, M. C. C., Sogawa-machi, Toyama.
- Armstrong, Rev. R. C. Ph. D., & W., 1903, M. C. C., 23 Kami Tomizaka-cho, Koishikawa-ku, Tokyo. (Tel. Koishikawa 3,516).
- Arbury, Miss Katherine 1916 P. N. Wilmina Jo Gakko Tamatsukuri, Higashi-ku, Osaka.
- Asbury, Miss Jessie J., 1901, U. C. M. S., Daido, Sanchome, Tennoji, Osaka.
- Ashbaugh, Miss A. M., 1908, M. E. F. B., Kwassui Jo Gakko, Nagasaki, (A).
- Ashby, J., M. D., 1920, P. E., St. Luke's International Hospital, 37 Akashi-cho, Kyoboshi-ku, Tokyo. (Tel. Kyobashi, 214, 721, 2,737, 4,100). (A).
- Ashbrook, Mr. S. F., Y. M. C. A. T., Buhei-cho, Higashi-ku, Nagoya.
- Atkinson, Miss Anna P., 1882, M. E. F. B., Aoyama Jo Gakuin, Tokyo. (Tel. Shiba 4,118).
- Atkinson, Miss M. J., 1899, P. S., Takamatsu, Kagawa Ken.
- Augustin, Rev. Trappist Monastery, Ishibetsu-mura, Kami Iso-gori, Hokkaido.
- Aurell, Rev. R. K., 1892, A. B. S., 3154 Oi-machi, Tokyo Fuka. (Tel. Ginza 1,919. F. C. Tokyo 18,410).
- Austen, Rev. W. T. & W., 1873, C. E., 60-C Bluff, Yokohama.
- Avereck, Sister Felicia, R. C., Narayama, Akita.
- Axling, Rev. Wm., D. D., & W., 1901, A. B. F., 10, Fujimi-cho, Roku-chome, Kojimachi-ku, Tokyo. (A).
- Aylard, Miss Gertrude, 1920, F. M. A., 1921, H dein-eko, Tennoji, Osaka.
- Ayres, Rev. J. B., D. D., 1888, P. N., Osaka Shin Gakuin, 740 Kitabatake, Suniyoshi-mura, Osaka Fuka.
- Ayres, Rev. Samuel G., D. D., & W., 1919, U. G. C., 5, Iida-machi, Shichome. Kojimachi-ku, Tokyo.

B

Babcock, Miss B. R., 1897, P. E., Hachioji, Kanagawa Ken.

- Bach, Rev. D. G. M. & W., 1916, L. C. A., 3194 Ido-machi, Moji.
- Bailey, Miss Barbara M., 1919, M. E. F. B., Aoyama Jo Gakuin, Tokyo.
- Baldwin, Rev. J. M., 1889, & W., 1890, M. S. C. C., 6 Shirakabe-cho, Itchome, Nagoya.
- Bangs, Miss Louise, 1911, M. E. F. B., Fukuoka, Kyushu.
- Barclay, Mr. J. Gurney & W., 1917, C. M. S., Akayama, Matsuye, (A).
- Barr, Miss Lulu, 1920, M. C. C., 8 Higashi Toriizaka-cho, Azabu, Tokyo. (Tel. Shiba 6,214).
- Barrows, Miss Martha J., 1879, A. B. C. F. M., 59 Naka Yamate-dori, Rokuchome, Kobe.
- Bartholome, Bro. Joseph, 1910, O. F. M., Tenshudo, Kita Jugo-jo, Higashi Itchome, Sapporo, Hokkaido.
- Basier, Miss B. C., 1919, M. E. F. B., Aoyama Jo Gakuin, Tokyo.
- Bachelor, Ven. Archdeacon J. D. D., F. R. G. S., & W., 1879, C. M. S., Kita San-jo, Nishi Shichichome, Sapporo, Hokkaido.
- Bates, Rev. C. J. L., D. D., & W., 1902, M. C. C., Kwansei Gakuin, Kobe Shigwai. (K. G. Tel. Sannomiya 6308).
- Baucus, Miss Georgiana, 1890, M. E. F. B., 37 Bluff, Yckohama.
- Bauernfeind, Miss Susan M., 1900, E. A., 84 Sasugaya-cho, Koishikawa-ku, Tokyo. (Tel. Koishikawa 3,546).
- Beam, Rev. Kenneth S. & W., 1917, A. B. C. F. M., Sasaki Cottage, Kaigandori, Kamakura, Kanagawa Ken.
- Beatty, Mr. Harold E. & W., 1921, Ind., 1766 Nakano, Tokyo Fuka.
- Beaumont, L-Col. John W. & W., 1909, S. A., 5 Hitotsubashi-dori Machi, Kanda, Tokyo. (Tel. Kudan 479; 1,649).
- Beers, Miss Susan, H. F. M. A., Choshi, Chiba Ken.
- Bennet, Rev. H. J. & W., 1903, A. B. C. F. M., Higashi-cho, Tottori.
- Bennett, Miss Nellie, 1910, M. E. S., 53 Kami Nagaregawa-cho, Hiroshima.
- Benninghoff, Rev. H. B., D. D., & W., 1907, A. B. F., 91 Benten-cho, Ushigome-ku, Tokyo. Mrs. B. (A). (Tel. Bancho 5,395).
- Benson, Rev. C., Pastor Union Church (Akashi-cho), Kitano-cho, Shichome, Kobe.
- Benson, Pastor H. F. & W., 1906, S. D. A., 75 Sengoku Machi, Wakamatsu, Fukushima Ken.
- Berges, Rev. Auguste, 1913, R. C., Kobe.
- Berlioz, Rt. Rev. Bishop Alexander, 1875, R. C., 3 Kita Gojunin-machi, Sendai, Miyagi Ken.
- Berner, Miss Natalie, 1912, E. A., 93 Takehaya-cho, Koishikawa-ku, Tokyo.
- Berning, Rev. Lucas, 1920, R. C., Tenshudo, Kita Jugo-jo, Higashi Ichome, Sapporo, Hokkaido.
- Berry, Rev. Arthur D., D. D., 1902, M. E. F. B., 8 Aoyama Gakuin, Tokyo. (Tel. Shiba 5,002).
- Bertin, Rev. Maurice, 1907, R. C., Tenshudo, Kita Jugo-jo, Higashi Nichome, Sapporo, Hokkaido.
- Bertrand, Rev. Francois Xavier, 1890, R. C., Kokura, Fukuoka Ken.
- Best, Miss Blanche, 1919, Y. W. C. A. U. S., 2 Sadowara-cho, Ushigome-ku, Tokyo.
- Beaube, Rev. Auguste Pierre, 1897, R. C., Nagoya.
- Biannic, Rev. Jean, 1898, R. C., Hakodate, Hokkaido.
- Bickers, M., 1919, S. P. G., Yukino-gosho-machi, Hirano, Kobe.
- Bigelow, Miss Gertrude S., 1886, P. N., Baiko Jo Gakuin, 1850 Maru-

yama-cho, Shimonoseki.

- Bigwood, Adjutant Ernest, & W., 1920, S. A., 13 Ichigaya Hom-mura-cho, U-higome-ku, Tokyo.
- Billing, Rev. Auguste Luc, 1895, R. C., Numazu, Shizuoka Ken.
- Billingham, Mr. W. E., 1921, Y. M. C. A. T., Chu Gakko, Odawara, Kanagawa Ken.
- Binford, Mr. Gurney, 1893, & W., 1899, A. F. P., 26 Bizen-machi, Mito, Ibaraki Ken. (A). 628 Fern Ave., Wichita, Kansan, U. S. A.
- Bingham, Miss Anne, 1920, A. B. C. F. M., 22 Naka Yamate-dori, Rokuchome, Kobe.
- Binsted, Rev., N. S. & W., 1915, P. E., Hodo-no-naka-machi, Akita. (A).
- Birdsall, Miss Anne S., 1919, Y. W. C. A. U. S., 75 Kobinata Dai-machi, Koishikawa-ku, Tokyo. (Tel. Koishikawa 2,850).
- Birraux, Rev. Joseph, 1890, R. C., Tamatsukuri, Osaka.
- Bishop, Rev. Charles, 1879, & W., 1880, M. E. F. B., 9 Aoyama Gakuin, Tokyo. (Tel. Shiba 5,002).
- Bixby, Miss Alice, 1914, A. B. C. F. M., 47 Shimo Tera-machi, Himeji, Hyogo Ken. (Tel. 875).
- Bixler, Mr. Orville D. & W., Ind., 1919, 68 Zoshigaya-mura, Tokyo Fuka.
- Blackmore, Miss I. S., 1889, M. C. C., 8 Higashi Toriizaka-cho, Azabu, Tokyo. (Tel. Shiba, 6,214).
- Blakeney, Miss Bessie M., 1919, P. S., Kinjo Jo Gakko, Shirakabe-cho, Nagoya.
- Bodily, Mr. Myrel L., L. D. S., 1 Kita Shichi-jo, Nishi Rokuchome, Sapporo, Hokkaido.
- Bodley, Miss Ellison, 1915, M. E. F. B., 2 Higashi Samban-cho, Sendai, Miyagi Ken. (A).
- Bois, Rev. Frederic Louis Joseph, 1912, R. C., Nagasaki, Kyushyu.
- Bois, Rev. Joseph Francois, 1900, R. C., Nagasaki, Kyushu.
- Bonnet, Rev. Maxime Jules Cesar, 1903, R. C. Oshima, Kagoshima Ken.
- Bonta, Mr. Edwin, 1920, O. M. J., Hachiman, Omi.
- Booth, Rev. E. S., D. D., 1879, & W., 1919, R. C. A., 178 Bluff, Yokohama.
- Bosanquet, Miss A. C., 1892, C. M. S., 34 Akashi-cho, Kyobashi-ku, Tokyo.
- Bouige, Rev. Leon Henri, 1894, R. C., Oshima, Kagoshima Ken.
- Bouldin, Rev. G. W., D. D., & W., 1906, S. B. C., 298 Higashi-machi, Jigyo, Fukuoka.
- Boulton, Miss E. B., 1883, C. M. S., 6 Ue Hom-machi, Rokuchome, Osaka. (A).
- Bousquet, Rev. Marie Julien Sylv., 1901, R. C., Kitano-cho, Osaka.
- Boutflower, Miss M. M., 1909, C. E., St. Andrew's Church, 48 Hana-zaki-cho, Sanchome, Yokohama.
- Bowers, Miss Mary Lou, 1913, L. C. A., 337 Haruyoshi, Fukuoka.
- Bowles, Mr. Gilbert, 1901, & W., 1893, A. F. P., 30 Miya, Koun-machi, Shiba-ku, Tokyo. (Tel. Takanawa 2,143).
- Bowman, Miss N. F. J., 1907, M. S. C. C., Nakaba-cho, Toyohashi, Aichi Ken.
- Boyd, Miss Helen, 1912, S. P. G., 16 Hirakawa-cho, Rokuchome, Kojimachi-ku, Tokyo.
- Boyd, Miss L. H., 1902, B. E., 21 Iida-machi, Rokuchome, Kojimachi-ku, Tokyo.

- Bydell, Miss K. M., C. M. S., Bishop Poole Girls' School, Tsuruhashi Machi, Higashi Nari Gun, Osaka Fuka.
- Bradshaw, Miss A. H., 1889, A. B. C. F. M., 6 Minami Rokken-cho, Sendai, Miyagi Ken.
- Brady, Rev. J. H. & W., 1917 P. S., Susaki, Kochi Ken.
- Braithwaite, Mr. Geo., 1886, J. B. T. S., Office, 30 Tameike-cho, Akasaka-ku, Tokyo. (Tel. Shiba 4574). Residence 5 Hikawa-cho, Akasaka-ku, Tokyo. (Tel. in Akasaka Hospital, Shiba 2436).
- Braithwaite, Mrs. Geo., 1886 J. E. B., 5 Hikawa-cho, Aakasaka-ku, Tokyo.
- Brand, Mr. Herbert G. & W., 1888, Ind., 22 Naka Rokuban-cho, Kojimachi-ku, Tokyo.
- Breitung, Rev. Eusebius, 1910, R. C., Tenshudo, 25 Hon-cho, Muroran, Hokkaido.
- Breton, Rev. Marie Joseph Jean Baptiste, 1899, R. C., Nagasaki, Kyushu.
- Brick, Miss Olive A., 1911, R. C. U. S., 168 Higashi Samban-cho, Sendai, Miyagi Ken. (Miyagi Jo Gakko Tel. 912).
- Briggs, Mrs. F. C., 1895, A. B. F., 47 Shimo Tera-machi, Himeji, Hyogo Ken. (Tel. 875).
- Bristowe, Miss F. M., 1889, P. E., 19 Age-tsuchi, Taira, Fukushima Ken.
- Brokaw, Rev. Harvey, D. D., & W., 1896, P. N., Muro-machi, Ichijodori, Nishi-ye-iru, Kyoto.
- Brown, Mr. F. H., & W., 1913, Y. M. C. A. A., 3117 Kakoi, Nakano, Tokyo Fuka.
- Bruner, Mr. G. W. & W., 1920, M. E. F. B., 12-C Higashi Yamate, Nagasaki, Kyushu.
- Bryant, Miss E. M., 1896, C. M. S., Piratori, Hokkaido.
- Buchanan, Rev. D. C., & W., 1921, P. N., Japanese Language School, Tokyo.
- Buchanan, Miss Elizabeth, 1915, P. S., Gifu. (A). Richmond, Va., U. S. A.
- Buchanan, Rev. Walter McS., D. D., & W., 1895, P. S., 2189 Nakao-mura, Kobe Shigwai. (Mrs. B. absent. Maryville Tenn., U. S. A.)
- Buchanan, Rev. Wm. C., D. D., & W., Gifu.
- Bull, Rev., E. R. & W., 1911, M. E. F. B., 70 Ike-no-ue-cho, Kago-shima.
- Bull, Miss Leila, 1888, P. E., 1 Gojobashi, Itchome, Chikko, Osaka.
- Bullock, Miss E. A., 1915, J. E. B., (A). 59 High Street, Hodderdon, Herts, Eng and.
- Bunbombe, Rev. W. P. & W., 1888, C. M. S., 15 Dote Samban-cho, Kojimachi-ku, Tokyo.
- Burnet, Miss M., 1917, J. E. B., Ashio, Tochigi Ken.
- Bur ett, Miss Eleanor S., 1920, A. B. C. F. M., Kobe Jo Gakuin, 60 Yamamoto-dori, Rokuchome, Kobe.
- Bushe, Miss S. L. K., 1921, C. E. Tokyo.
- Butler, Miss Bessie, 1921, J. R. M., 348 Kashiwagi, Yodobashi Machi, Tokyo Fuka.
- Buzzell, Miss A. S., 1892, A. B. F., Tono, Iwate Ken.

C

- Cadilhac, Rev. Hippolyte Louis, 1882, R. C., Utsunomiya, Tochigi Ken.
- Callahan, Rev. W. J. & W., 1893, M. E. S., 10 Ichiban-cho, Matsuyama.

- Caloin, Rev. Edmond, 1897, R. C., 9 Wakaba-cho, Yokohama.
- Calvo, Rev. Juan, 1907, R. C., 12 Shibano-cho, Takamatsu, Ehime Ken.
- Camp, Miss Evelyn, 1916, A. B. F., Imasato, Kamitsu-mura, Nishi Nari Gun, Osaka Fuka.
- Campbell, Miss Edith, 1909, M. C. C., 100 Tsunohazu, Shinjuku, Tokyo. (Tel. Bancho 2066) (A).
- Carlsen, Deaconess V. D., 1909, P. E., 32 Kita Kuruwa-cho, Maebashi, Gumma Ken.
- Carlson, Rev. C. E. & W., 1913, S. A. M., 920 Nakano, Tokyo Fuka. (F. C. Tokyo 31,282).
- Carpenter, Miss M. M., 1895, A. B. F., 10 Surugadai, Fukuro-machi, Kanda-ku, Tokyo.
- Carpentier, Sister Ange, R. C., Sendai Koto Jo Gakko, Kwakkyoin-dori, Sendai, Miyagi Ken.
- Cary, Miss Alice E., 1915, A. B. C. F. M. (A). (Care of Woman's Board of Missions 14 Beacon St., Boston, Mass., U. S. A.).
- Cary, Rev. Frank & W., 1916, A. B. C. F. M., Otaru, Hokkaido.
- Case, Miss D., 1915, S. P. G., Shoin Jo Gakko, 15 Naka Yamate-dori, Rokuchome, Kobe.
- Castanier, Rt. Rev. Bishop Jean Baptiste, 1899, R. C., Kawaguchi, Osaka.
- Cate, Mrs. Ella Stimson, Ind., 31 Fujimi-cho, Nichome, Kojimachi-ku, Tokyo.
- Ceska, Rev. Anton, 1907, R. C., Higashi Owa-dori, Niigata.
- Cessalin, Rev. Charles Auguste, 1894, R. C., Kessenuma Machi, Miyagi Ken.
- Cessalin, Rev. Gustave Jean Baptiste, 1899, R. C., Matsumoto, Nagano Ken.
- Cettour, Rev. Jeremie, 1895, R. C., Yamaguchi.
- Chambers, Miss Zuda Lee, 1917, C. G., 30 Oiwake-cho, Hongo-ku, Tokyo.
- Chambon, Rev. Jean Alexis, 1900, R. C., 3 Kita Gojunin-machi, Sendai, Miyagi Ken.
- Chandler, Miss Adaliza Burrows, 1899, Ind., Gojo-dori, Jitchome, Asahigawa, Hokkaido.
- Chaplain, Rev. Auguste Marie, 1896, R. C., Nagasaki. (A).
- Chapin, Miss Louise, 1919, P. N., Hokuriku Jo Gakko, Kanazawa, Kaga.
- Chapman, Rev. E. N., 1917, P. N., Asada, Shingu, Wakayama Ken.
- Chapman, Rev. G., 1884, & W., 1892, C. M. S., Ashiya, Hyogo Ken.
- Chapman, Rev. J. I., 1899, & W., 1901, P. E., Karasumaru-dori, Shimo Tachiuri, Kyoto. (Tel. Kami 2,372: F. C. Osaka 33,289).
- Chapell, Rev. B., D. D., 1889, M. E. F. B., 9 Aoyama Gakuin, Tokyo. (Tel. Shiba 5002).
- Chappell, Miss Constance S., 1912, M. C. C., 100 Tsunohazu Shinjuku, Tokyo. (Tel. Bancho 2066).
- Chappell, Rev. James & W., 1895, P. E., 40 Akashi-cho, Kyobashi-ku, Tokyo.
- Chappell, Miss Mary H., 1912, M. E. F. B., Aoyama Jo Gakuin, Tokyo. (Tel. Shiba 4118).
- Charlotte, Sister Superior, 1919, Com. Epiph., 358 Shirokane Sankochi, Shiba-ku, Tokyo.
- Charron, Rev. Isidore Adolphe, 1891, R. C., Himeji, Hyogo Ken.
- Chase, Miss Laura, 1915, M. E. F. B., 2 Higashi Samban-cho, Sendai,

- Miyagi Ken. (A).
 Cheney, Miss Alice, 1915, Aoyama Jo Gakuin, Tokyo. (A). (Tel. Shiba 4118).
 Cherel, Rev. Jean Marie Felix, 1892, R. C., 6 Sarugaku-cho, Kanda, Tokyo.
 Chiles, Miss C. Hooker, 1915, S. B. C., 141 Koya-machi, Kokura, Fukuoka Ken.
 Cholmondeley, Rev. L. B., 1887, S. P. G., 25 Iwato-cho, Ushigome-ku, Tokyo.
 Chope, Miss D. M., 1917, S. P. G., 108 Zoshigaya-machi, Koishikawa-ku, Tokyo.
 Clagett, Miss M. A., 1887, A. B. F., 462 Minami-machi, Mito, Ibaraki Ken.
 Clapp, Miss Frances B., 1918, A. B. C. F. M., Doshisha Jo Gakko, Kyoto.
 Clark, Rev. C. A. & W., 1887, A. B. C. F. M., Kami Beppu, Miyazaki.
 Clark, Rev. E. M. & W., 1920, P. N., Noda, Shimo Tatekoji, Yamaguchi.
 Clark, Miss Lola M., 1919, M. C. C., Yamanashi Eiwa Jo Gakko, Kofu, Yamanashi Ken.
 Clark, Miss Rosamond H., 1920, A. F. P., 30 Miya Koun-cho, Shiba-ku, Tokyo. (Tel. Takanawa 2143).
 Clarke, Miss Sarah F., 1915, P. N., Hokuriku Jo Gakko, Kanazawa, Kaga (A).
 Clarke, Rev. Wm. H., 1899, & W., 1900, S. B. C., 13-C Reinanzaka-cho, Akasaka-ku, Tokyo.
 Clawson, Miss Bertha F., 1898, U. C. M. S., Joshi Sei Gakuin, 354 Nakazato, Takinogawa, Tokyo Fuka. (Tel. Koishikawa 523).
 Climpson, Adjutant Herbert A., & W., 1920, S. A., 5 Hitotsubashi-dori-machi, Kanda-ku, Tokyo. (Tel. Kudan 479; 1649).
 Cloutier, Rev. Urbanus, 1918, R. C., Tenshudo, Kita Ichi-jo, Higashi Rokuchome, Sapporo, Hokkaido.
 Coates, Miss Alice L., 1895, M. P. W., 10 Moto Shiro-cho, Hamamatsu, Shizuoka Ken.
 Coates, Rev. H. H., D. D., & W. 1890, M. G. C., 105 Taka-machi, Hamamatsu, Shizuoka Ken. Mrs. C. (A).
 Cobb, Rev. E. S. & W., 1904, A. B. C. F. M., Karasumaru-dori, Imadegawa Agaru, Kyoto. (A). (C/o American Board of Commissioners for Foreign Missions, 14 Beacon St., Boston, Mass., U. S. A).
 Cobb, Mr. J. B. & W., 1918, M. E. S., 23 Kita Nagasa-dori, Shichome, Kobe.
 Cockram, Miss S. H., 1893, C. M. S., Sojima, Kurume. (A).
 Coe, Miss Estella L., 1911, A. B. C. F. M., Higashi-machi, Tattori.
 Colborne, Mrs. W. W., 1897, C. E., Hojo, Boshu.
 Cole, Mr. A. B., & W., 1916, S. D. A., 169-171 Amanuma, Suginami-mura, Toyotama Gun, Tokyo Fuka. (F. C. Tokyo 21,327).
 Coleman, Mr. H. E. & W., 1907, W. S. S. A., 10 Hinoki-cho, Akasaka-ku, Tokyo. (Tel. Shiba 6934).
 Coles, Miss Alice M., 1910, J. E. B., Matsuye, Shimane Ken.
 Collins, Mr. H. H., 1912, Y. M. C. A. T., Higher Normal School, Hiroshima.
 Combaz, Rt. Rev. Bishop Jean Claude, 1884, R. C., Nagasaki, Kyushu, Compton, Miss Martha, Chinese Y. M. C. A., 10 Kita Jimbo-cho, Kanda-ku, Tokyo.

- Converse, Miss Clara A., 1889, A. B. F., 3131 Aoki-cho, Kanagawa-Machi, Kanagawa Ken.
- Conver-e, Mr. Guy C., 1915, & W., 1913, Y. M. C. A., Sumiyoshimura, Hyogo Ken.
- Cook, Miss M. M., 1904, M. E. S., 133 Kami Nobori-cho, Hiroshima.
- Cooke, Miss M. S., 1909, M. S. C. C., 43 Higashi Kataba-cho, Nagoya.
- Copp, Mr. C. W., 1915, Y. M. C. A. T., Koto Gakko, Matsumoto, Nagano Ken.
- Corey, Rev. H. H. & W., 1919, M. S. C. C., 93 Kobari, Gokiso, Nagoya.
- Corgier, Rev. Flavien Felix, 1897, R. C., 85 Hara-machi, Aomori.
- Cornier, Rev. Alexandre, 1900, R. C., Shio-machi, Hachinohe, Aomori Ken.
- Cornwall-Leigh, Miss M. H., P. E., Jizo, Ku-atsu, Gumma Ken.
- Correll, Rev. I. H., D. D., & W., 1873, P. E., 2 Kasumi-cho, Azabuku, Tokyo.
- Cotrel, Rev. Pierre Louis Marie, 1902, Oita, Bungo.
- Couch, Miss Sarah M., 1892, R. C. A., 34 Enokiza-machi, Nagasaki, Kyushu.
- Coursar, Rev. J. E. & W., P. S., Okazaki, Mikawa.
- Courtice, Miss Lois K., 1914, M. E. F. B., Hirosaki, Aomori Ken.
- Courtice, Miss Sybil R., 1910, M. C. C., Eiwa Jo Gakko, Shizuoka.
- Covell, Mr. J. Howard, 1920, A. B. F., 75A, Bluff, Yokohama.
- Cowl, Rev. John & W., C. M. S. (A). c/o C. M. S., Salisbury Square, London, England.
- Cowman, Rev. C. E. & W., 1901, O. M. S., (A). (256 S. Hobart Bldg., Los Angeles, Cal., U. S. A.).
- Cox, Miss A. M., 1900, C. M. S., Amagasaki, Osaka Fuka.
- Cozad, Miss Gertrude, 1888, A. B. C. F. M., 59 Naka Yamate-dori, Rokuchome, Kobe.
- Cragg, Rev. W. J. M., & W., 1911, M. C. C., Kwansei Gakuin, Kobe Shigwai. (K. G. Tel. Sannomiya 6308).
- Craig, Miss M., 1903, M. C. C., 8 Higashi Toriizaka-cho, Azabu-ku, Tokyo. (Tel. Shiba 6214).
- Crane, Mr. L. W., 1920, Y. M. C. A. T., Chu Gakko, Osaka.
- Cribb, Miss E. R., Ind., 37 Dembo-cho, Kita Nichome, Nishi Nari Gun, Osaka Fuka.
- Crosby, Miss Amy R., 1913, A. B. F., 51 Temma-cho, Itchome, Yotsuya-ku, Tokyo.
- Croze, Rev. John D. & W., C. G., 30 Oiwake-cho, Hongo-ku, Tokyo.
- Cumming, Rev. C. K., D. D., & W., 1889, P. S., Asahi-machi, Toyohashi.
- Cunningham, Rev. W. D. & W., 1901, Y. M. J., 6 Naka-cho, Yotsuya-ku, Tokyo.
- Curd, Miss Lillian, 1912, P. S. (A). (Fulton, Mo., U. S. A.).
- Curtis, Miss Edith, 1912, A. B. C. F. M., Baikwa Jo Gakko, Kitano, Osaka Fuka.
- Curtis, Rev. F. S. & W., 1887, P. N., 1854 Maruyama-cho, Shimonoseki.
- Curtis, Miss Grace P., 1918, P. N., Hokusei Jo Gakko, Sapporo, Hokkaido.
- Curtis, Rev. W. L. & W., Nashinoki-cho, Imadegawa Sagaru, Kyoto.
- Cuthbertson, Mr. James & W., 1905, J. E. B., 5 Hikawa-cho, Asaka-

- ku, Tokyo. Mrs. Cuthbertson (A). (Tel. in Akasaka Hospital, Shiba 2436).
Cypert, Miss Lillie, 1917, Ind., 73 Myogadani-cho, Koishikawa ku, Tokyo.

D

- Dalibert, Rev. Pierre Desire, 1884, R. C., Dojo-koji, Shirakawa, Fukushima Ken.
Daniel, Miss N. Margaret, 1898, M. E. F. B., 221, Bluff, Yokohama.
Danielson, Miss Mary, 1902, A. B. F., Kami-dori, Shichome, Minami Horie, Nishi-ku, Osaka.
Daridon, Rev. Henri, 1886, R. C., Tottori.
Daugherty, Miss Lena G., 1915, P. N., Joshi Gakuin, 33 Kami Niban-cho, Kojimachi-ku, Tokyo. (A). (Tel. Kudan 1175).
Davidson, Miss F. E., 1914, P. N., Hokusei Jo Gakko, Sapporo, Hokkaido.
Davis, Mr. J. Merle & W., 1905, A. B. C. F. M. and Y. M. C. A. A., 2 Aoyama Gakuin. (Tel. Shiba 5002).
Davis, Rev. W. A. & W., 1891, M. E. S., Kwansei Gakuin, Kobe Shigwai. (A).
Davis, Mr. W. E., L. D. S., 81 Ichigaya Yokuoji-machi, Ushigome-ku, Tokyo.
Davison, Rev. J. C., 1873, M. E. F. B., 435 Furu-shin Yashiki, Kumamoto, (A).
Dawson, Mr. Horace, 1920, Y. M. C. A. T., Chu Gakko, Tainan, Formosa.
Day, Rev. John B. W. & W., 1920, Unitarian, 2 (6-go) Mita Shikoku-machi, Shiba-ku, Tokyo. (Tel. Shiba 5855).
Deboissey, Sister Aimee, R. C., Sendai Koto Jo Gakko, Kwakkyoin-dori, Sendai, Miyagi Ken.
Deffrenes, Rev. J. B. Joseph, 1892, R. C., Shinobu Koen-shita, Fukushima, Fukushima Ken.
DeForest, Miss Charlotte B., 1903, A. B. C. F. M., Kobe Jo Gakuin, 60 Yamamoto-dori, Shichome, Kobe.
Delahaye, Rev. Lucien Adolphe, 1909, R. C., 190 Ote-machi, Shizuoka, (A).
Demaree, Rev. T. W. B., & W., 1889, M. E. S., 83 Niage-machi, Oita, Bungo.
Demarest, Miss May B., 1912, R. C. A., Ferris Jo Gakko, 178 Bluff, Yokohama.
Denton, Miss A. Grace, 1919, P. E., 19 Edo Shimo-cho, Fukui.
Denton, Miss Mary F., 1888, A. B. C. F. M., Doshisha Jo Gakko, Kyoto.
Deruy, Rev. Georges, 1919, R. C. Matsuye, Shimane Ken.
Derwacter, Rev. F. M. & W., 1920, A. B. F., 10 Fujimi-cho, Rokucho-me, Kojimachi-ku, Tokyo.
Detweiler, Rev. J. E. & W., 1910, P. N., Osaka Shin Gakuin, 740 Kitabatake, Sumiyoshi-mura, Osaka Fuka.
Dickerson, Miss Augusta, 1888, M. E. F. B., Iai Jo Gakko, Hakodate, Hokkaido.
Dickerson, Miss Emma E., 1897, M. E. F. B., 37 Bluff, Yokohama.
Dietrich, Rev. Joseph, 1921, R. R., 22 Furu-kawahoribata-cho, Akita.

- Missosway, Miss S. T., P. E., Maruta-machi, Hiromichi-kado, Kyoto.
 Dithridge, Miss Harriet L., 1910, A. B. F., 101 Hara-machi, Koishikawa-ku, Tokyo. (A).
 Dixon, Miss E. M., 1906, P. E., 47 Nio-koji, Morioka, Iwate Ken. (A).
 Doane, Miss Marion S., 1906, P. E., 17 Akashi-cho, Kyobashi-ku, Tokyo.
 Dominguez, Rev. Millan, 1904, R. C., Kochi.
 Dooman, Rev. Isaac & W., 1887, P. E., 211 Atagoshita-cho, Tsu, Mie Ken.
 Dorsey, Miss Donna B., M. E. F. B., 10 Aoyama Gakuin, Tokyo. (Tel. Shiba 5002).
 Dosker, Rev. R. J. & W., 1916, P. N. (A). (c% Presbyterian Board of Foreign Missions, 156 Fifth Ave., N. Y. City, N. Y., U. S. A.).
 Dossier, Rev. Rene Francois Frederic, 1901, R. C., Sambongi Machi, Aomori, Ken.
 Douglas, Miss Bertha, 1920, U. C. M. S., 35 Ichigaya Nakano-cho, Ushigome-ku, Tokyo.
 Dowd, Miss Annie, 1888, P. S., 180 Takajo-machi, Kochi.
 Downs, Rev. A. W. & W., 1920, A. B. C. F. M., 12 Hommura-cho, Azabu-ku, Tokyo.
 Downs, Rev. Darley, 1919, A. B. C. F. M., Karasumaru-dori, Imadegawa Agaru, Kyoto.
 Dozier, Rev. C. K. & W., 1906, S. B. C., 298 Jigyo Higashi-machi, Fukuoka.
 Drake, Miss Katherine I., 1909, M. C. C., 8 Higashi Toriizaka-cho, Azabu-ku, Tokyo. (Tel. Shiba 6214).
 Draper, Rev. G. F., S. T. D., & W., 1880, M. E. F. B., 222B, Bluff, Yokohama.
 Draper, Miss Marion R., 1913, M. E. F. B., 222 B. Bluff Yohohama.
 Draper, Miss Winifred F., 1912, M. E. F. B., 9 Naka Kawarage-cho, Hirosaki, Aomori Ken.
 Drouart de Lezy, Rev. Lucien F., 1873, R. C., Leper Hospital, Gotemba, Shizuoka Ken.
 Drouet, Rev. Franc. Paul Vict. Mar., 1910, R. C., Nagasaki.
 Duce, Lieut. Commissioner Charles & W., 1920, S. A., 5 Hitotsubashi-dori machi, Kanda-ku, Tokyo. (Tel. 479; 1649).
 Duke, Rev. M. O. M., 1913, & W., 1917, C. M. S. (A).
 Dunlop, Rev. J. G., D. D., 1887, & W., 1894, P. N., 16 Akashi-cho, Kyobashi-ku, Tokyo. Mrs. D. (A).
 Dunlop, Miss L. H., 1920, P. N., 16 Akashi-cho, Kyobashi-ku, Tokyo.
 Dunning, Miss Elizabeth, 1918, Y. W. C. A. U. S., 2 Sadowara-cho, Sanctome, Ushigome-ku, Tokyo. (Tel. Bancho 711).
 Durgin, Mr. R. L. & W., 1919, Y. M. C. A. A., Y. M. C. A., Tokiwa-cho, Itchome, Yokohama.
 Duthu, Rev. Jean Baptiste, 1888, R. C., Okayama.
 Dyer, Mr. A. L. & W., 1905, J. E. B. (A). (59 High Street, Hodderdon, Herts, England).

E

- Eaton, Miss Alma G., 1918, P. N., Hokuriku Jo Gakko, Kanazawa, Ishikawa Ken.
 Ellis, Mr. Charles & W., 1897, Ind., Takajo-machi. Kochi.
 Ensign, Miss A. E., 1921, P. N., Japanese Language School, Tokyo.

- Elwin, Rev. W. H., 1907, & W., 1895, C. M. S., 7 Sasugaya-cho, Koishikawa-ku, Tokyo.
- Erffmeyer, Miss Edna L., 1906, E. A., 14 Yojo-dori, Nichome, Nishi-ku, Osaka.
- Erffmeyer, Miss Florence, 1911, E. A., 14 Yojo-dori, Nichome, Nishi-ku, Osaka.
- Erickson, Rev. S. M. & W., 1905, P. S., 127 Hamano-cho, Takamatsu, Ehime Ken. (A). Arkadelphia, Ark., U. S. A.
- Erskine, Rev. W. H. & W., 1904, U. C. M. S., 2395 Kawabori-cho, Minami-ku, Osaka. (A).
- Estes, Mr. J. C., Y. M. C. A. T., Chu Gakko, Osaka.
- Evans, Miss A., 1901, C. M. S., Tomioka-machi, Itchome, Otaru, Hokkaido.
- Evans, Rev. Chas. H., 1894, & W., 1896, P. E., 536 Naka-machi, Mito, Ibaragi Ken.
- Evans, Miss Elizabeth Margaret, 1911, P. N., Hokusei Jo Gakko, Sapporo, Hokkaido. (A).
- Evans, Miss Sala, 1893, P. S., Ind., P. O. Box 11, Mikage, Hyogo Ken.
- Ewing, Miss A. M., 1915, Ind., 82-3, Kogai-cho, Azabu-ku, Tokyo.

F

- Fage, Rev. Pierre 1893, R. C., Kobe.
- Fanning, Miss Katherine E., 1914, A. B. C. F. M., 22 Naka Yamate-dori, Roku-chome, Kobe. (A).
- Fauntleroy, Miss Gladys D., 1920, P. E., 54 Akashi-cho, Kyobashi-ku, Tokyo.
- Faust, Rev. A. K., Ph. D., 1900, & W., 1903, R. C. U. S., 164 Higashi Samban-cho, Sendai, Miyagi Ken.
- Favier, Rev. Joseph Emmanuel, 1888, R. C., Hyakkoku-machi, Hirosaki, Aomori Ken.
- Fehr, Miss Vera, 1920, M. E. F. B., Hirosaki, Aomori Ken.
- Ferris, Miss Sarah D., 1920, Y. W. C. A. U. S., 2 Sadowara-cho, Ushigome-ku, Tokyo. (Tel. Bancho 711).
- Fesperman, Rev. F. L. & W., 1919, R. C. U. S., Muika-machi, Yamagata, Uzen.
- Field, Miss Sarah M., 1917, A. B. C. F. M., Kobe Jo Gakuin, 60 Yamamoto-dori, Shichome, Kobe.
- Finger, Rev. Franz, 1913, R. C., 22 Furu-kawahoribata-cho, Akita.
- Finlay, Miss Alice L., 1905, M. E. F. B., Kajiya-cho, Kagoshima, Kyushu.
- Fisher, Mr. Galen M., 1898, & W., 1900, Y. M. C. A. A., 10 Omote Sarugaku-cho, Kanda-ku, Tokyo. (A).
- Fisher, Mr. I. J., 1917, R. C. U. S., 61 Kwozenji-dori, Sendai, Miyagi Ken.
- Fisher, Mr. Royal H. & W., 1914, A. B. F., 75 A Bluff, Yokohama.
- Fisher, Mr. Stirling, 1919, & W., 1920, M. E. S., 31 Kami Tsutsui-dori, Shichome, Kobe.
- Flaujac, Rev. Jos. Marius Charles, 1909, R. C., 19 Sekiguchi Dai-machi, Koishikawa-ku, Tokyo.
- Fleming, Miss Anna N., 1918, P. N. R. C. A., 34 Enokizaki-machi Nagasaki, Kyushu.

- Fleming, Miss Mary A., 1920, Joshi Gakuin, 33 Kami Niban-cho, Kojimachi-ku, Tokyo. (Tel. Kudan 1175).
- Foote, Rev. J. A., 1912, & W., 1911, A. B. F., 951 Rokumantai-cho, Tennoji, Osaka.
- Forester, Rev. the Hon. O. St. M., 1917, & W., 1898, C. E., Akamon, Negishi, Yokohama.
- Foss, Rt. Rev. Bishop H. J., D. D., & W., 1876, S. P. G. & C. M. S., The Firs, Shinomiya, Kobe.
- Fowler, Mr. M. Orlando, L. D. S., 81 Ichigaya Yakuoji-machi, Ushigome-ku, Tokyo.
- Fox, Mr. Harry R. & W., 1919, Ind., 1675 Higashi Nakano, Tokyo Fuka.
- Fox, Mr. Herman J. & W., 1920, Ind., 1675 Higashi Nakano, Tokyo Fuka.
- Foxley, Rev. C. & W., 1909, S. P. G., 37 Goken Yashiki, Himeji, Hyogo Ken.
- France, Rev. W. F., 1909, S. P. G., 33 Onden, Sendagaya, Tokyo Fuka.
- Francis, Miss R. Mabel, 1909, C. M. A., Sakurababa-cho, Fukuyama, Hiroshima Ken.
- Francis, Rev. T. R. & W., 1913, C. M. A., 55 Yanai-machi, Matsuyama, Ehime Ken. Mrs. Francis (A). 690 Eighth Avenue, New York City, N. Y., U. S. A.
- Frank, Rev. J. W. & W., 1912, M. E. S., Uwajima, Ehime Ken.
- Freeth, Miss F. M., 1912, C. M. S., 28 Kusunoki-cho, Kumamoto.
- Fressenon, Rev. Joseph Louis Marius, 1903, R. C., Kagoshima.
- Friese, Rev. Franz, 22 Furu-kawahoribata-cho, Akita.
- Fry, Rev. E. C. & W., 1894, C. C., 7 Nijo-machi, Utsunomiya.
- Fryer, Rev. W. O. & W., 1911, M. C. C., 319 Hyakkoku-machi, Kofu, Yamanashi Ken.
- Fugill, Miss F. M., 1893, C. M. S., (A).
- Fulghum, Miss S. Frances, 1918, S. B. C., 257 Arato-machi, Fukuoka.
- Fulton, Rev. C. D. 1919, & W., 1917, P. S., Okazaki, Aichi Ken.
- Fulton, Rev. G. W., D. D., & W., 1889, P. N., Osaka Shin Gakui, 740 Kitabatake, Sumiyoshi-mura, Osaka Fuka.
- Fulton, Rev. S. P., D. D., & W., 1888, P. S., 45 Kami Tsutsui dori, Gochome, Kobe.

G

- Gabriel, Rev. Theodor, 1910, R. C., Baba-cho, Tsurugaoka, Yamagata Ken.
- Gaines, Miss N. B., 1887, M. E. S., Hiroshima Jo Gakko, Kami Nagarekawa-cho, Hiroshima.
- Gaines, Miss Rachel, 1914, M. E. S., Hiroshima Jo Gakko, Kami Nagarekawa-cho, Hiroshima.
- Gale, Rev. W. H. & W., 1918, M. S. C. C., Shinta-cho, Matsumoto, Nagano Ken.
- Galgey, Miss L. A., 1899, C. M. S., Nishinomiya-shita, Fukuyama, Hiroshima Ken.
- Gard, Miss Blanche A., 1920, M. E. F. B. Aoyama Jo Gakuin, Tokyo. (Tel. Shiba 4118).
- Gardiner, Miss Ernestine W., 1916, P. E., Muromachi-dori, Shimo-Tachiuri Sagaru, Kyoto.

- Gardiner, Mr. J. McD., 1880, & W., 1877, P. E. (retired), 32 Dote Sambancho, Kojimachi-ku, Tokyo. (Tel. Kudan 420).
- Garnier, Rev. Louis Frederic, 1885, R. C., Amakusa Island. (A).
- Garman, Rev. Clark P. & W., 1906, C. C., 26 Kasumi-cho, Azabu-ku, Tokyo.
- Garmerstfelder, Miss Mary, 1920, E. A., 84 Sasugaya-cho, Koishikawa-ku, Tokyo. (Tel. Koishikawa 3646).
- Garst, Miss Gretchen, 1912, U. C. M. S., 16 Naka Naga-machi, Akita.
- Garvin, Miss A. E., 1884, P. N., 2 Inari-cho, Kure.
- Gates, Miss Altha, 1919, A. B. F. English Teacher, 10 Surugadai Fukun-machi, Kanda-ku, Tokyo.
- Gates, Rev. Paul J. & W., 1918, A. B. F. (A). Garden City, Kans., U. S. A.
- Geley, Rev. Jean Baptiste Joseph, 1895, R. C., Wakayama.
- Gelinas, Rev. Calixtus, 1910, R. C., Tenshudo, 3 Gojo, Juitchome-kado, Asahigawa, Hokkaido.
- Gemmill, Rev. Wm. C., 1891, S. P. G., 11 Sakae-cho, Shiba-ku, Tokyo.
- Gerard, Rev. Dom M., R. C., Trappist Monastery, Ishibetsu-mura, Kami Iso Kori, Hokkaido.
- Gerhard, Miss Mary E., R. C. U. S., Komegafukuro Uwa-cho, Sendai, Miyagi Ken.
- Gerhard, Rev. Paul L., 1897, and W., 1902, R. C. U. S., 6 Minami Rokkencho, Sendai, Miyagi Ken.
- Gerhards, Rev. Joseph, 1907, R. C., Sanno-machi, Toyama.
- Gettleman, Rev. Victor, S. J., R. C., 7 Kioi-cho, Kojimachi-ku, Tokyo.
- Gibbs, Rev. M. A. & W., 1919, W. M., 1167 Nishi Sugamo, Ikebukuro, Tokyo Fuka.
- Gifford, Miss Ella M., 1920, A. B. F., 101 Hara-machi, Koishikawa-ku, Tokyo.
- Gillespy, Miss J. C., 1902, J. E. B., 49-C Minatogawa-cho, Sanchome, Kobe.
- Gillett, Miss E. R., 1896, Ind., 123 Kashiwagi, Yodobashi-machi, Tokyo-fuka.
- Giraudias, Rev. Joseph Marie, 1903, R. C., 190 Ote-machi, Shizuoka.
- Gist, Miss Annette, 1915, M. E. S., 55 Niage-machi, Oita, Bungo. (A).
- McIntosh, Florida, U. S. A.
- Gleason, Mr. Geo. & W., 1901, Y. M. C. A. A., Y. M. C. A. Tosabori, Nichome, Osaka.
- Glenn, Miss Agnes, 1901, H. F. M. A., Choshi, Chiba Ken.
- Gonzales, Rev. J. & W., S. P. G., Nishi-machi, Omura, Chijima, Ogasawarajima (Bonin Islands).
- Goodwin, Miss Lora C., 1914, M. C. F. B., Hakodate, Hokkaido.
- Goodwin, Mr. P. J. & W., N. C., Gojo Hashi, Higashi Rokuchome, Kyoto.
- Gorbold, Mrs. R. P., 1892, P. N., Wilmina Jo Gakko, Tamatsukuri, Higashi-ku, Osaka.
- Gordon, Mrs. M. L., 1872, A. B. C. F. M., Nashinoki-cho, Tera-machidori, Kyoto.
- Govenlock, Miss Isabelle, M. C. C., 8 Higashi Toriizaka-cho, Azabu-ku Tokyo (Tel. Shiba 6214).
- Gracy, Rev. Leon, 1897, R. C., Nagasaki.

- Grafton, Mr. H. H. & W., 1916, Y. M. C. A. A., Muromachi, Demizu Agaru, Kyoto.
- Grant, Mr. J. P., 1902, Y. M. C. A. T., 12 Shin Ryudo-cho, Azabu-ku, Tokyo.
- Gray, Miss Gladys, 1920, P. E., Aoba Jo Gakuin, 11 Higashi Ichiban-cho, Sendai, Miyagi Ken.
- Green, Rev. C. P. & W., C. M. A., 22 Shimo Naka machi, Hiroshima.
- Greenbank, Miss Kathleen, 1920, M. C. C., Aisei Kwan, 380 Sunahara, Yanagishima, Kameido, Tokyo.
- Gregson, Miss D., 1909, S. P. G., 27 Niban-cho, Okayama (retired).
- Gressitt, Mr. J. F. & W., 1907, A. B. F. (A). C% American Baptist Foreign Mission Society, 276 Fifth Avenue, New York City, N. Y., U. S. A.
- Grinand, Rev. Amedee M. Georges, 1902, R. C., Kyoto.
- Griswold, Miss Fannie E., 1889, A. B. C. F. M., 132 Iwagami-cho, Maebashi, Gumma Ken.
- Grover, Mr. Dana I., 1904, & W., 1908, A. B. C. F., M., Karasumaru-dori, Imadegawa Sagaru, Kyoto.
- Guinther, Rev. E. H. & W., 1913, R. C. U. S. (A). Tiffin, Ohio, U. S. A.
- Gulick, Rev. Sidney L., D. D., & W., 1888, A. B. C. F. M. (A). C% American Board of Commissioners for Foreign Missions, 14 Beacon St., Boston, Mass., U. S. A.
- Guppy, Miss, Ind., Tokyo.

H

- Haberman, Miss Margaret A., 1900. M. E. F. B., Aoyama Jo Gakuin, Tokyo. (Tel. Shiba 4118).
- Hackett, Mr. H. W. & W., 1920, A. B. C. F. M., 12 Hommura-cho, Azabu-ku, Tokyo.
- Haden, Rev. T. H., D. D., 1895, M. E. S., Kwansei Gakuin, Kobe.
- Hager, Miss Blanche D., 1919, M. E. S., 83 Niage-machi, Oita, Bungo.
- Hager, Rev. S. E., & W., 1893, M. E. S., 120 Goken Yashiki, Himeji, Hyogo Ken. Mrs. Hager (A).
- Hagin, Miss Edith, 1919, U. C. M. S., Joshi Sei Gakuin, 354, Nakazato-cho, Takinogawa, Tokyo Fuka. (Tel. Koishikawa 523).
- Hagin, Rev. F. E. & W., 1900, U. C. M. S., 65 Miyashita-cho, Koishikawa-ku, Tokyo.
- Hail, Rev. A. D., D. D., 1878, P. N., Tezuka Yama, Sumiyoshi-mura, Osaka Fuka.
- Hail, Rev. J. B., D. D., & W., 1877, P. N., Wakayama.
- Hail, Mrs. J. E., 1898, P. N., 946 Tezuka Yama, Sumiyoshi-mura, Osaka Fuka.
- Haines, Rev. Paul & W., O. M. S., 391 Kashiwagi, Yodobashi Machi, Tokyo Fuka.
- Halbout, Rev. Augustin Adolphe, 1888, R. C., Akaogi-mura, Oshima, Kagoshima Ken.
- Hall, Rev. Marion E., & W., 1915, A. B. C. F. M., 132 Iwagami-cho, Maebashi, Gumma Ken.
- Halley, Miss L. S., 1904, P. N., Joshi Gakuin, 33 Kami Niban-cho, Koji-Machi-ku, Tokyo. (Tel. Kudan 1175).

- Hambley, Miss Olive, 1920, M. C. C., 380 Sunahara, Yanagishima, Kameido, Tokyo.
- Hamilton, Miss Florence, 1914, M. S. C. C., Arigasaki, Matsumoto, Nagano Ken.
- Hamilton, Miss F. G., M. C. C., 8 Higashi Toriizaka-cho, Azabu-ku, Tokyo. (Tel. Shiba 6214).
- Hamilton, Rt. Rev. Bishop H. J., 1892, and W., 1894, M. S. C. C., 43 Higashi Kataha-machi, Sanchome, Nagoya.
- Hannaford, Rev. H. D. & W., 1915, P. N., 1236 Shimo Bezai-machi, Tsu, Ise.
- Hansee, Miss Martha L., 1907, Ind., Aoyama Gakuin, Tokyo, (Tel. Shiba 5002).
- Hansen, Miss Kate I., 1907, R. C. U. S., 125 Tsuchidoi, Saruhiki-cho, Sendai, Miyagi Ken.
- Hard, Miss Clara Taylor, 1917, Y. W. C. A. U. S., 99 Temmabashi-suji, Itchome, Kita-ku, Osaka. (A). (Tel. Higashi 1832).
- Haring, Rev. D. G., 1917, & W., 1918, A. B. F., 75 B. Bluff, Yokohama.
- Harmes, Miss Frances, M. E. F. B. (Associate), 9 Aoyama Gakuin, Tokyo. (Tel. Shiba 5002). (A).
- Harper, Miss Ruth A., 1917, M. C. C., Yamanashi Eiwa Jo Gakko, Kofu, Yamanashi Ken.
- Harris, Mr. Richard W. & W., 1909, J. E. B., 17 Iida-machi, Roku-chome, Kojimachi-ku, Tokyo.
- Harrison, Rev. E. R. & W., 1914, Au. B. M., 1489 Sankawa-cho, Chiba-shi. (A).
- Hart, Miss C. E., 1889, M. C. C., Agata-machi, Nagano, Shinshu.
- Harvey, Mr. A. L., R. C. A., 10 Shimo Osaki, Tokyo Fuka.
- Hartshorne, Miss A. C., 1893, Ind., 16 Goban-cho, Kojimachi-ku, Tokyo. (Tel. Bancho 195).
- Hasenbring, Sister Caecilian, S. Sp. S., R. C., 5 Nagamachi, Kanazawa, Ishikawa Ken.
- Haslam, Rev. Oliver R. & W., 1918, F. M. A. 25-A Aioi-cho, Akashi, Hyogo Ken.
- Hassel, Rev. A. P. & W., 1908, P. S., 172 Terashima-machi, Tokushima, Shikoku.
- Hassel, Rev. J. Woodrow & W., P. S., Marugame, Ehime Ken.
- Harcher, Miss A. K., 1917, M. E. S., 133 Kami Nobori-cho, Hiroshima.
- Hathaway, Miss M. Agnes, 1905, U. G. C., 50 Takata Oimatsu-cho, Koishikawa-ku, Tokyo.
- Haven, Miss Margeret, 1916, A. B. F. 3131 Aoki-cho, Kanagawa Machi, Yokohama. (Tel. Honkyoku 2176).
- Hawkins, Miss F. B., 1889, M. S. C. C., Harajuku, Aoyama, Tokyo.
- Hayes, Rev. W. H. & W., 1916, U. B., 1929 Shimo Shibuya, Tokyo Fuka. (Tel. Shiba 5429).
- Haynes, Rev. George E. & W., 1919, A. B. F. 29, Ichigaya Sanai-cho, Ushigome-ku, Tokyo. (Tel. Bancho 3534).
- Heaslett, Rev. S., 1900, & W., 1893, C. M. S., Sei Kokai Shin Gakuin, Ikebukuro, Sugamo-mura, Tokyo Fuka. (Tel. Koishikawa 1200).
- Heaton, Miss C. A., 1893, M. E. F. B., 2 Higashi Samban-cho, Sendai, Miyagi Ken.

- Heckelman, Rev. F. W., D. D., & W., 1906, M. E. F. B., 2 Naebo-cho, Sapporo, Hokkaido.
- Heimgartner, Sister Pia, S. Sp. S., R. C., Narayama, Akita.
- Henty, Miss A. M., 1905, C. M. S., 108 Nobori-cho, Kure.
- Hepner, Rev. C. W. & W., 1912, L. C. A., 813-B Wakigaoka, Tennoji, Osaka. (A).
- Hereford, Rev. W. F., D. D. & W., 1902, P. N., 189 Kokutaiji-mura, Hiroshima Ken.
- Hermann, Rev. Paul, 1911, R. C., Asahi-machi, Niigata.
- Hertzler, Miss Verna S., 1912, O. M. S., 391 Kashiwagi, Yodobashi Machi, Tokyo Fuka.
- Herve, Rev. Francois Julien, 1897, R. C. 37 Moto-machi, Hakodate, Hokkaido.
- Hessler, Miss Minnie K., 1907, F. M. A., Baba-cho, Sumoto, Awaji, Hyogo Ken.
- Heuzet, Rev. Anatole Emile, 1895, R. C., Kirinoura, Goto, Nagasaki Ken.
- Heywood, Miss C. G., 1904, P. E., Rikkyo Koto Jo Gakko, 26 Akashi-cho, Kyobashi-ku, Tokyo. (Tel. Kyobashi 1960).
- Hicken, Mr. Irwin T., L. D. S., 5401 Shimpoin-cho, Tennoji, Osaka.
- Hildegarde, Sister, 1919, Com. Eph., 358 Shirokane Sanko-cho, Shiba-ku, Tokyo.
- Hind, Rev. J. 1890, & W., 1891, C. M. S., 107 Higashi Kaji-machi, Kokura, Fukuoka Ken. (F. C. Fukuoka 5,899).
- Hipp, Rev. Alexius, 1910, R. C., Tenshudo, Nakazawa, Hiroshima-mura, Sapporo-gun, Hokkaido.
- Hitch, Miss Alice E., 1918, M. E. F. B., Nagoya, Aichi Ken.
- Hittle, Miss Dorothy, 1919, P. E. Hirosaki, Aomori Ken.
- Hoare, Miss D., 6085 Tennoji, Osaka.
- Hodges, Miss Olive I., 1902, M. P. W., Eiwa Jo Gakko, Maita-machi, Yokohama.
- Hoekje, Rev. Willis G., 1907, & W., 1908, R. C. A., 45 Shimo Tatsuo-cho, Kagoshima. (F. C. Fukuoka 810; Tokyo 39, 726).
- Hoffman, Pastor B. P., & W., 1913, S. D. A., 169-171 Amanumz, Suginami-mura, Toyotama-gun, Tokyo Fuka.
- Hoffsommer, Prof. W. E., Ph. D., & W., 1907, Principal American School in Japan, Shiba-ura, San-chome, Tokyo. (Tel. Takanawa 2569). Residence, 618 Shimo Shibuya, Tokyo Fuka.
- Hogan, Miss M. F., 1892, S. P. G., Koran Jo Gakko, 358 Shirokane Sanko-cho, Shiba-ku, Tokyo.
- Holland, Miss Charlie, 1915, M. E. S., 35 Naka Yamate-dori, Shichome, Kobe (A). 810 Broadway, Nashville, Tenn., U. S. A.
- Holland, Miss J. M., 1888, C. N., Ind., 19 Yojo-dori, Chikko, Osaka.
- Holley, Mr. Delos W., L. D. S., 1 Tachibana-cho, Kofu, Yamanashi Ken.
- Holmes, Rev. C. P., & W., 1906, M. C. C., 96 Hoekami-cho, Fukui, Echizen.
- Holmes, Rev. Jerome C., & W., 1913, A. B. C. F. M., 12 Hommura-cho, Azabu-ku, Tokyo.
- Holmes, Miss Mary, 1915, S. P. G., Yuki-no-gosho-machi, Hirano-mura, Kobe Shigwai.
- Holtom, D. C., Ph. D., & W., 1910, A. B. F., 30-A, Akashi-cho, Kyobashi-ku, Tokyo.

- Horn, Rev. E. T. & W., 1911, L. C. A., 388 Shin Yashiki, Kumamoto.
 Horne, Miss A. J. C., 1906, C. M. S., Shinyu-mura, Nogata, Fukuoka Ken.
 Hospers, Miss Hendrine E., 1913, R. C. A., 143 Nishi Horibata-cho, Saga, Kyushu.
 Hotson, Miss Jennie L., 1918, P. C. C. Language School, Tokyo.
 Howard, Miss R. D., 1891, C. M. S., Shinonome-cho, Nichome, Osaka.
 Howe, Miss Annie L., 1887, A. B. C. F. M., 22 Naka Yamate-dori, Rokuchome, Kobe.
 Howell, Miss Frances, 1920, A. B. F. Eng. Teacher, 75-B, Bluff, Yokohama.
 Howey, Miss Harriet, 1916, M. E. F. B., Kwassui Jo Gakko, Nagasaki, Kyushu.
 Hudson, Mr. R. D. & W., Y. M. C. A. A., 48 Echigo-cho, Dalny, Manchuria. (A).
 Hughes, Miss A. M., 1897, C. M. S., Rumoi Machi, Hokkaido.
 Hughes, Miss E. M., 1905, S. P. G., Shoin Koto Jo Gakko, 15 Naka Yamate-dori, Rokuchome, Kobe.
 Hughes, Rev. H. L., & W., 1920, M. E. S., 946 Kashiwagi, Yodobashi Machi, Tokyo Fuka.
 Hughes, Miss I., 1920, S. P. G., English Mission School, 5 Naka Yamate-dori, Sanchome, Kobe.
 Humphreys, Miss Marian, 1915, P. E., 11 Higashi Ichiban-cho, Sendai, Miyagi Ken.
 Hunter, Rev. J. B., 1920, U. C. M. S., Sei Gakuin, Nakazato-cho, Takinogawa, Tokyo Fuka.
 Hunziker, Rev. Jacob, 1914, & W., 1915, A. E. P. M., 29 Kami Tomizaka-cho, Koishikawa-ku, Tokyo.
 Hurd, Miss Helen R., 1911, M. C. C., Ueda, Nagano Ken.
 Husted, Miss Edith E., 1917, A. B. C. F. M., Kobe Jo Gakuin, 60 Yamamoto-dori, Kobe.
 Hutchings, Miss A. M., Ind., Matsubara-cho, Nikko, Tochigi Ken.
 Hutchinson, Rev. A. C., 1909, & W., 1912, C. M. S., Sumiyoshi-cho, Fukuoka.
 Hutchinson, Rev. E. G., 1916, C. M. S., Asai, Hamada, Shimane Ken.
 Hutt, Rev. Alfred Joseph, 1898, R. C., Hakodate, Hokkaido.
 Hytonen, Miss R., 1911, L. E. F., Iida Machi, Nagano Ken.

I

- Iglehart, Rev. C. W. & W., 1909, M. E. F. B., 3 Higashi Samban-cho, Sendai, Miyagi Ken.
 Iglehart, Rev. E. T., S. T. D., 1904, & W., 1907, M. E. F. B., 6 Aoyama Gakuin, Tokyo. (Tel. Shiba 5002).
 Imbrie, Rev. Wm., & W., 1875, P. N., Meiji Gakuin, Shirokane Imazato-cho, Shiba-ku, Tokyo. (M. G. Tel. Takanawa 820).
 Imhof, Miss Louisa, 1889, M. E. F. B., Ikuji-in, 160 Kita Yoban-cho, Sendai, Miyagi Ken.
 Isaac, Miss I., 1918, M. S. C. C., Arigasaki-cho, Matsumoto, Nagano Ken.
 Itoz, Rev. Thos. de la, 1904, R. C., Nakajima-cho, Kochi.
 Ivie, Mr. & Mrs. Lloyd O., 1920, I. D. S., 81 Ichigaya Yakuoji-cho, Ushigome-ku, Tokyo.

J

- Jaques**, Mr. S. G. & W., 1916, S. D. A., Minami Roku-jo, Nishi Juit-chome, Sapporo, Hokkaido.
- Jacquet**, Rev. Claude, 1887, R. C., 161 Moto Tera-koji, Sendai, Miyagi Ken.
- Janes**, Mr. Don Carlos, & W., 1920, Ind., 68 Zoshigaya-mura, Tokyo Fuka.
- Jenkins**, Miss Louise F., 1920. A. B. F., 10 Fujimi-cho, Rokuchome, Kojimachi-ku, Tokyo.
- Jensen**, Mr. Howard, 1920, L. D. S., 1 Tachibana-cho, Kofu, Yamanashi Ken.
- Jesse**, Miss Mary D., 1911, A. B. F., 2 Nakajima-cho, Sendai, Miyagi Ken.
- Jex-Blake**, Miss M. R., 1898, C. M. S., Hon-cho, Muroran, Hokkaido.
- Johns**, Mr. H. W. & W., Ind., 4 Aoyama Gakuin, Tokyo. (A). (Tel. Shiba 5002).
- Johnson**, Miss Ruth, 1919, A. G., 1033 Hommoku-cho, Yokohama.
- Johnstone**, Miss Janet M., 1905, P. N., Takaoka (A). C% Presbyterian Board of Foreign Missions, 156 Fifth Ave., N. Y. City, N. Y., U. S. A.
- Joly**, Rev. Eugene Clodimir, 1895, R. C. Oita, Bungo.
- Jones**, Rev. H. P., & W., 1908, M. E. S., 810 Broadway, Nashville, Tenn., U. S. A. (A).
- Jorgensen**, Mr. Arthur, & W., Y. M. C. A. A., 22 Fujimi-cho, Gochome, Kojimachi-ku, Tokyo. (Tel. Kudan 2297).
- Jordan**, Mrs. Edith Allen, 1920, Y. W. C. A. U. S., 55 Bluff, Yokohama.
- Jost**, Miss H. J., 1908, M. C. C., 14 Shiritarizaka-cho, Kanazawa, Ishikawa Ken.
- Judson**, Miss Cornelia, 1887, A. B. C. F. M., 42 Niban-cho, Matsuyama.
- Juergensen**, Miss Agnes, A. G., 8 of 10 Komagome Akebono-cho, Hongo-ku, Tokyo.
- Juergensen**, Mr. C. F. & W., 1913, A. G., 8 of 10 Komagome Akebono-cho, Hongo-ku, Tokyo.
- Juergensen**, Mr. J. W., 1919, A. G., 8 of 10 Komagome Akebono-cho, Hongo-ku, Tokyo.
- Juergensen**, Miss Marie, A. G., 8 of 10 Komagome Akebono-cho, Hongo-ku, Tokyo.

K

- Kanns**, Miss Bertie, 1919, N. C., Sakae-machi, Omuta, Fukuoka Ken.
- Kaufman**, Miss Emma R., 1913, Y. W. C. A. C., 2 Sadowara-cho, Ushigome-ku, Tokyo. (A). (Tel. Bancho 711).
- Keagey**, Miss M. D., 1908, M. C. C., 8 Nigashi Toriizaka-cho, Azabu-ku, Tokyo. (A). (Tel. Shiba 6214).
- Keen**, Miss E. M., 1896, C. M. S., 7 Shin Daiku machi, Nagasaki, Kyushu.
- Kennard**, Rev. J. Spencer, Jr., 1920, A. B. F., 29 Ichigaya Sanai-cho, Ushigome-ku, Tokyo. (Tel. Bancho 1134).
- Kennion**, Miss J. Olive H., 1917, S. P. G., St. Andrew's Church, 48 Hanazaki-cho, Sanchome, Yokohama.

- Kerr, Rev. Wm C. & W., 1919, P. N., 34 Teido, Seoul, Korea.
- Kettlewell, Rev. F. & W., 1905, S. P. G., 52 of 1711 Fukiai-cho, Kobe.
- Kilbourne, Rev. E. A., & W., 1902, O. M. S., 391 Kashiwagi, Yodobashi Machi, Tokyo Fuka.
- Kilbourne, Rev. Edwin L., 1912, & W., 1915, O. M. S., 391 Kashiwagi, Yodobashi Machi, Tokyo Fuka.
- Kilburn, Miss Elizabeth H., 1919, M. E. F. B., Kumamoto, Kyushu.
- Killam, Miss Ada, 1918, M. C. C., Ueda, Nagano Ken.
- Killhefer, Miss Marie, 1919, M. E. F. B., Aoyama Jo Gakuin, Tokyo. (Tel. Shiba 4118).
- King, Mr. C. H., M. E. S. (Associate), 120 Goken Yashiki, Himeji, Hyogo Ken.
- Kingsbury, Rev. W. de L., & W., 1907, Unc., Tsukimizaka-cho, Akatsuka Kyoku, Nagoya.
- Kinsley, Miss Amy W., 1917, P. E., A'ago-cho, Hodono, Akita.
- Kipps, Rev. M. M., & W. 1916, L. C. A. (A). Repton Mills, Va., U. S. A.
- Kirk, Rev. Hazel I., 1918, U. G. C., 32 Higashi Kusabuka-cho, Nichome, Shizuoka.
- Kirtland, Miss Leila G., 1910, P. S., Kinjo Jo Gakko, Shirakabe-cho, Shichome, Nagoya.
- Kludas, Mrs. Evangeline, H. F. M. A., Choshi, Chiba Ken.
- Knapp, Deaconess Susan T., 1917, P. E., 16 Goban-cho, Kojimachi-ku, Tokyo. (Tel. Bancho 195).
- Knipp, Rev. J. Edgar, & W., U. B., Karasumaru-dori, Imadegawa, Agaru, Kyoto.
- Knudten, Rev. A. C., & Wife, 1920, L. C. A., 5 Komagome Kami Fujimae-cho, Hongo-ku, Tokyo.
- Kowarz, Rev. Agnellus, 1910, R. C., Tenshudo, Odori, Toyohara Machi, Karafuto.
- Kramer, Miss Lois F., 1917, E. A., 93 Takehaya-cho, Koishikawa-ku, Tokyo.
- Kramer, Miss Sarah C., 1918, E. A., 93 Takehaya-cho, Koishikawa-ku, Tokyo.
- Krider, Rev. W. W., & W., 1920, M. E. F. B., 1 Aoyama Gakuin, Tokyo. (Tel. Shibu 5002).
- Kriete, Rev. C. D. & W., 1911, R. C. U. S., 1016 Muika-machi, Yamagata, Uzen. (F. C. Tokyo 29, 312).
- Kuyper, Rev. H., 1911, R. C. A., Eisei Kwan, Oita, Kyushu. (F. C. Fukuoka 13,966).
- Kuyper, Miss Jennie M., 1905, R. C. A., Ferris Jo Gakko, 178 Bluff, Yokohama.

L

- Lacy, Miss Lelia Lyle, 1920 Y. M. C. A. A., 2 Sadowara-cho, Ushigome-ku, Tokyo. (Tel. Bancho 711).
- Lackner, Miss E. A., 1917, M. C. C., 14 Shiritarizaka-cho, Kanazawa, Ishikawa Ken.
- Lafon, Rev. Jean Henri, 1881, R. C., Toramaru, Koriyama, Fukushima Ken.
- Lake, Rev. L. C., & W., 1916, P. N., 2 Kita Shichi-jo, Nishi Nichome, Sapporo, Hokkaido.

- Lamott, Rev., W. C., & W., 1919, P. N., Hoekami-cho, Fukui, Echizen.
- Lancaster, Miss Cecile, 1920, S. B. C., Kami Tanaka-machi, Shimonoseki.
- Landis, Rev. H. M., & W., 1888, P. N., 3 Meiji Gakuin, Shirokane Imazato-cho, Shiba-ku, Tokyo. (M. G. Tel. Takanawa 820).
- Lane, Miss E. A., 1912, C. M. S., (A).
- Lang, Rev. D. M., & W., 1880, C. M. S., 55 Moto-machi, Hakodate, Hokkaido. (F. C. Otaru 2120; Tel. Hakodate 823).
- Lang, Rev. Wolfgang, 1912, R. C., Tenshudo, Kita Jugo-jo, Higashi Ichhome, Sapporo, Hokkaido.
- Laning, Miss Mary E., 1908, P. E., Temma-cho, Nara.
- Lansing, Miss H. M., 1893, R. C. A., 448 Rokkenya-cho, Sumiyori-machi, Fukuoka Shigwai.
- Laughton, Rev. Jas. F., & W., 1920, A. B. F., 30 Akashi-cho, Kyobashi-ku, Tokyo.
- Lawrence, Mr. A., & W., B. F. B. S., (A). C% Bible House, 95 Yedomachi, Kobe.
- Lawrence, Miss H. M., 1919, C. M. S., 108 Nokori-cho, Kure.
- Layman, Rev. Leigh, D. D., & W., 1895, M. P., 43 Chokyuji-machi, Nagoya.
- Lea, Rt. Rev. A., D. D. & W., 1897, C. M. S., Haruyoshi, Fukuoka, Shigwai.
- Learned, Rev. D. W., D. D., & W., 1875, A. B. C. F. M., 608 Imadegawa Teramachi-dori, Nishi-ye-iru, Sanchome, Kyoto.
- Leavitt, Miss Julia, 1881, P. N., Tanabe, Wakayama Ken. (F. C. Osaka 11,034).
- Lediard, Miss E., 1916 M. C. C., 14 Shiritori-zaka-cho, Kanazawa, Ishikawa Ken.
- Lediard, Miss Mary F., 1906, U. C. M. S., 16 Naka Naga-machi, Akita Ken.
- LeDuc, Pastor B. P., & W., 1920, S. D. A., 171 Amanuma, Suginami-mura, Toyotama-gun, Tokyo Fuka.
- Lee, Miss Edna M., 1913 M. E. F. B., (A). 1610 W. Kiowa Ave., Colorado Springs, Colorado, U. S. A.
- Lee, Miss Elizabeth M., 1914. M. E. F. B., (A). 400 Shady Ave., Pittsburgh, Pa., U. S. A.
- Lee, Miss Mabel, 1903, M. E. F. B., 2 Higashi Samban-cho, Sendai, Miyagi Ken.
- Lelasquier, Rev. Robt., R. C., Kami Yunokawa-mura, Kameda-gori, Hokkaido.
- Lemarie, Rev. Francois Pierre, 1898, R. C., Hitoyoshi, Kumamoto Ken.
- Lemoine, Rev. Clement Joseph, 1894, R. C., 44 Yamanote-cho, Yokohama.
- Lennartz, Sister Verena, S. Sp. S., R. C., 5 Naga-machi, Kanazawa, Ishikawa Ken.
- Lenox, Miss F., M. D. 1919. (A). C% Missionary Society of the Church of England in Canada, Confereration Life Building, Toronto, Canada.
- Lewis, Miss Alice G., 1905, A. F. P., 30 Mita Koun-cho, Shiba-ku, Tokyo. (Tel. Takanawa 2143).
- Lindgren, Rev. R., & W., 1917, L. E. F., Kami Suwa, Nagano Ken.
- Lindsay, Miss O. C., 1912, M. C. C., Eiwa Jo Gakko, Shizuoka.
- Lindsey, Miss Lydia, E., 1907, R. C. U. S., 125 Tsuchidoi Sruhiki-cho, Sendai, Miyagi Ken.

- Lindstrom, Rev. H., & W., 1891, C. M. A., 22 Shimo Naka-machi, Hiroshima. (A).**
- Linn, Rev. John K., & W., 1915, L. C. A., 175 Nakanohashi-koji, Saga, Kyushu.**
- Lippard, Rev. C. K., D. D., & W., 1900, L. C. A., 2189 Fukiai-cho, Kobe.**
- Lissarague, Rev. Jean Baptiste, 1901, R. C., 18 Muko Yanagiwara-cho, Asakusa-ku, Tokyo.**
- Lloyd, Rev. J. H., 1908, & W., 1913, P. E., 21 Shimbori-cho, Itchome, Wakayama.**
- Lobdell, Rev. N. L., & W., 1905, U. G. C., (A). Victor, N. Y., U. S. A.**
- Logan, Rev. C. A., D. D., & W., 1902, P. S., Shirakabe-cho, Nagoya.**
- Lombard, Rev. F. A., & W., Muromachi-dori, Imadegawa Agaru, Kyoto.**
- London, Miss M. H., 1907, P. N., Joshi Gakuin, 33 Kami Niban-cho, Kojimachi-ku, Tokyo. (Tel. Kudan 1175). (A). C% Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York City, N. Y., U. S. A.**
- Loomis, Miss Clara D., 1901, W. U., 212 Bluff, Yokohama. (Tel. Honkyoku 3003).**
- Lumpkin, Miss Estelle, 1911, P. S., Tokushima.**
- Luther, Miss Ida R., 1898, P. N. Hokuriku Jo Gakko, Kanazawa, Ishikawa Ken.**

M

- Macdonald, Miss A. C., 1904, Unc., 32 Fujimi-cho, Itchome, Kojimachi-ku, Tokyo.**
- MacDuff, Miss Esther, 1920, P. N., 16 Akashi-cho, Kyobashi-ku, Tokyo.**
- MacIntire, Miss Frances W., 1916, M. E. F. B., (A). 231 Broad St., Providence, R. I., U. S. A.**
- Mackenzie, Miss Virginia M., 1919, P. N., Baiko Jo Gakuin, 1854 Maruyama-cho, Shimonoseki.**
- MacNair, Mrs. T. M., 1880, P. N., 2 Nihonenoki Nishi-machi, Shiba-ku, Tokyo. (Tel. Takanawa 450).**
- Madden, Rev. M. B., & W., 1895, Ind., 142 Minami Hama Toyosaki-cho, Osaka Fuka.**
- Madeley, Rev. W. F., 1889, & W., 1899, P. E., 9 Moto Kaji-cho, Sendai, Miyagi Ken.**
- Makeham, Miss S. E., 1902, M. S. C. C., Kitsune Ike, Nagano, Shinshu.**
- Mallet, Miss Gertrude, 1909, M. P. W., Eiwa Jo Gakko, Maita-machi, Yokohama.**
- Manchester, Rev. Herbert, D. D., 1921, P. N., Pastor Union Church, 60-C. Bluff, Yokohama.**
- Mander, Miss Mary Emily, 1915, S. P. G., 22 Hirakawa-cho, Kojimachi-ku, Tokyo.**
- Mann, Miss Irene P., 1895, P. E., Nikko, Tochigi Ken.**
- Mann, Rev. J. C., 1905, & W., 1908, C. M. S., Nishi-cho, Yonago, Tottori Ken. (A).**
- Marie, Rev. Louis Constant, 1888, R. C., Hiroshima.**
- Marion, Rev. Petrus, 1895, R. C., Sanno-cho, Wakamatsu, Fukushima Ken.**
- Marmonier, Rev. Petrus Charles Henri, 1900, R. C., Tamatsukuri, Osaka.**

- Martin, Rev. Jean Marie, 1910, R. C., Nagasaki.
- Martin, Prof. J. V., 1900, & W., 1914, M. E. F. B., 10 Aoyama Gakuin, Tokyo. (Tel. Shiba 5002).
- Mary Catherine, Sister, C. E., Com. Epiph., 358 Shirokane Sanko cho, Shiba-ku, Tokyo.
- Mathon, Rev. Remi Louis, 1894, R. C., Hiro-koji, Ichinoseki, Iwate Ken.
- Matrat, Rev. Jean Francois, 1881, R. C., Hirado, Nagasaki Ken.
- Matthews, Rev. W. K., & W., 1902, M. E. S., Kwansei Gakuin, Kobe Shigwai. (K. G. Tel. Sannomiya 6308).
- Mauk, Miss Laura, 1911, F. A., 84 Sasugaya-cho, Koishikawa-ku, Tokyo. (A). (Tel. Koishikawa 3546).
- Maxwell, Dr. J. L., & W., 1901, E. P. M., Hospital, Tainan, Formosa.
- Mayer, Rev. P. S., & W., 1909, E. A., 500 Shimo Ochiai mura, Tokyo Fuka. (F. C. Tokyo 54,201).
- Mayrand, Rev. Placide Augustin, 1889, R. C., Hachioji, Kanagawa Ken.
- McAlpine, Miss Jean, P. S., Futaba-cho, Nichome, Nagoya.
- McAlpine, Rev. R. E., & W., 1885, P. S., Futaba cho, Nichome, Nagoya.
- McArthur, Miss Kathleen W., 1919, N. C. C., 8 Higashi Torizaka-cho, Azabu-ku, Tokyo. (Tel. Shiba 6214).
- McCaleb, Mr. J. M., & W., 1892, Ind., 68 Zoshigaya-mura, Tokyo Fuka.
- McCall, Rev. C. F., & W., 1908, U. C. M. S., 8 Shimo Hon-cho, Tsukiji, Akita.
- McCauley, Mrs. J. K., 1880, P. N. (A). C% Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City, N. Y., U. S. A.
- McCausland, Miss Isabelle, 1920, A. B. C. F. M., Kobe Jo Gakuin, 60 Yamamoto-dori, Shichome, Kobe.
- McCoy, Rev. R. D., & W., 1904, U. C. M. S., Sei Gakuin, Imazato-cho, Takinogawa, Tokyo Fuka.
- McCrory, Miss Carric H., 1912, P. N., 46 Tomeoka-cho, Itchome, Otaru, Hokkaido.
- McDonald, Miss M. D., 1911, P. N., 127 Kogai-cho, Azabu-ku, Tokyo.
- McElroy, Rev. I. S., Jr., & W., 1919, P. S., Murugame, Ehime Ken.
- McGary, Mr. Owen, L. D. S., 81 Ichigaya Yakuoji-machi, Ushigome-ku, Tokyo.
- McGill, Miss Mary B., 1919, P. E., Muromachi-dori, Shimo Tachiuri Sagaru, Kyoto.
- McGrath, Miss Etta S., 1917, P. E., Muromachi-dori, Shimo Tachiuri Sagaru, Kyoto.
- McGregor, Miss Grace, 1920, Y. W. C. A. U. S., 75 Kobinate Dai-machi, Koishikawa-ku, Tokyo. (Tel. Koishikawa 2850).
- McIlwaine, Rev. W. A., & W., 1919, P. S., Kochi.
- McIlwaine, Rev. W. B., D. D., & W., 1889, P. S., Kochi.
- McKechnie, Mr. Alexander R., 1920, P. E., Rikkyo Daigaku, Ika-bukuro, Tokyo Fuka. (Tel. Koishikawa 409).
- McKenzie, Mr. A. P., & W., 1920, M. C. C., 23 Kami Tomizaka-cho, Koishikawa-ku, Tokyo. (Tel. Koishikawa 638).
- McKenzie, Rev. D. R., D. D., & W., 1891 M. C. C., 23 Kami Tomizaka-cho, Koishikawa-ku, Tokyo. (Tel. Koishikawa 638; F. C. Tokyo 24,908).
- McKim, Miss Bessie, 1903, P. E., 472 Nishi Okubo, Tokyo Fuka.
- McKim, Rt. Rev. Bishop John, D. D., 1880, P. E., 38 Akashi-cho, Kyobashi-ku, Tokyo. (Tel. Kyobashi 3654).

- McKim, Rev. J. Cole, 1912, & W., 1914, P. E., 22 Gyonin-machi, Wakamatsu, Fukushima Ken.
- McKim, Miss Nellie, 1914, P. E., 38 Akashi-cho, Kyobashi-ku, Tokyo.
- McKinnon, Mr. D. Brooke, & W., 1917, Y. M. C. A. T., Higher Commercial School, Otaru, Hokkaido.
- McKnight, Rev. Wm. I. & W., 1920, C. C., 26 Kasumi-cho, Azabu-ku, Tokyo.
- McLean, Mrs. Grace B., 1919, Y. W. C. A. U. S. (A).
- McLennan, Mr. Donald, 1917, Y. M. C. A. T., (A).
- McLeod, Miss Anna, O., 1910, M. C. C., 14 Shiritarizaka-cho, Kanazawa, Ishikawa Ken.
- McNeal, Rev. M. J., S. J., R. C., 7 Kioi-cho, Kojimachi-ku, Tokyo. (Tel. Kudan 868).
- McSparran, Jos. L., M. D., & W., 1917, (A).
- McWilliams, Rev. W. R. & W., 1916, M. C. C., 14 Naka Takajo-machi, Kanazawa, Ishikawa Ken.
- Mead, Miss Bessie, 1904, P. E., Kasumi-cho, Yamagata, Uzen.
- Mead, Miss Lavinia, 1887, A. B. F., Imazato, Kamitsu-mura, Nishi Nari-gun, Osaka Fuka.
- Meline, Miss Agnes S., 1919, A. B. F., 101 Hara-machi, Koishikawa-ku, Tokyo.
- Meredith, Rev. F. C., 1912, P. E., Aomori. (A). 281 Fourth Ave. N. Y. City, N. Y. U. S. A.
- Meyers, Rev. J. T., & W., 1893, Eki-mae, San-cho Kita, Ashiya, Hyogo Ken.
- Middleton, Mr. F. C., & W., 1920, Y. M. C. A. T., 3 Mitoshiro-cho, Sanchome, Kanda-ku, Tokyo.
- Miebach, Rev. David, 1911, R. C., Tenshudo, Kutchan-machi, Hokkaido.
- Miles, Miss Mary, 1921, P. N., Japanese Language School, Tokyo.
- Miller, Miss Alice, 1896, Ind., 789 Sendagaya, Tokyo Fuka.
- Miller, Miss Etta, 1919, M. E. F. B., Sapporo, Hokkaido. (A). 1017 Delaware Street, Scranton, Pa., U. S. A.
- Miller, Rev. H. K., 1892, & W., 1888, R. C. U. S., 93 Ichigaya Tani-machi, Ushigome-ku, Tokyo. (A). C% Board of Foreign Missions Refd. Ch. in the U. S., Ref'd Ch. Building, Fifteenth & Race Streets, Philadelphia, Pa., U. S. A. (Tel. Bancho 4285, F. C. Tokyo 8089).
- Miller, Miss Janet, 1918, M. E. S., Hiroshima Girls' School, Kami Nagarekawa-cho, Hiroshima.
- Miller, Rev. L. S. G., & W., 1907, L. C. A., 351 Zeho Oye-mura, Kumamoto Ken.
- Miller, Mr. S. P., 1921, Y. M. C. A. T., Y. M. C. A., Buhei-cho, Higashi-ku, Nagoya.
- Millican, Rev. Roy W., & W., 1912, F. M. A., 1921 Hidein-cho, Tennoji, Osaka.
- Milliken, Miss E. P., 1884, P. N., 127 Kogai-cho, Azabu-ku, Tokyo.
- Millman, Rev. R. M., & W., 1909, M. S. C. C., Nakaba-cho, Toyohashi.
- Mills, Mr. E. O., 1908, & W., 1900, S. B. C., 9 Deshima, Nagasaki.
- Minkinnen, Rev. T., & W., 1905, L. E. F., Kami Suwa, Shinshu.
- Mintle, Miss Rosa, H. F. M. A., 2124 Minami Ota-machi, Yokohama..

- Misener Mrs. E. W., 1919, M. C. C., Canadian Academy, Harada-mura, Kobe Shigwai.
- Mizdalek, Rev. Alfour, 1912, R. C., 47 Hirosaki-dori, Kanazawa, Ishikawa Ken.
- Mohr, Rev. Joseph, R. C., (A).
- Monk, Miss Alice M., 1904, P. N., Hokusei Jo Gakko, Kita Yo-jo, Nishi Itchome, Sapporo, Hokkaido.
- Moon, Miss Mira B., M. E. F. B., 6 Aoyama Gakuin, Tokyo. (Tel. Shiba 5002).
- Monroe, Mr. Alexander, & W., A. G., 231 Suwa Totsuka-cho, Tokyo Fuka.
- Montagu, Rev. Emmanuel Lazare, 1902, R. C., 31 Tatamiya-cho, Sendai, Miyagi Ken.
- Montgomery, Rev. W. E., & W., E. P. M., Shinro, Formosa.
- Moore, Mr. B. S. & W., 1914, A. G., 1033 Hommoku-cho, Yokohama.
- Moore, Rev. J. P., D. D., 1883, & W., 1887, R. C. U. S., 112 Kita Niban-cho, Sendai, Miyagi Ken.
- Moore, Rev. J. W., & W., 1850, P. S., (A). Davidson, N. C., U. S. A.
- Moran, Rev. S. F., & W., 1916, A. B. C. F. M., Baiko Jo Gakko, Kitano, Osaka Fuka.
- Morgan, Miss A. E., 1889, P. N., 104 Nishi-machi, Yokkaichi, Ise.
- Moseley, Mrs. C. B., 1890, M. E. S., Retired, Box 84 East Seattle, Wash., U. S. A.
- Moss, Miss A., 1918, M. S. C. C., Nakaba-cho, Nagoya.
- Mould, Mr. H. B., & W., 1918, English Mission School, 5 Naka Yamate-dori Sanchome, Kobe.
- Moulton, Miss Julia, 1891, R. C. A., Ferris Jo Gakko, 178 Bluff, Yokohama.
- Moyer, Miss Pauline Y., O. M. S., 391 Kashiwagi, Yodobashi Machi, Tokyo Fuka.
- Mozley, Miss Grace, J. E. B., Osaka. (A).
- Munroe, Rev. H. H., 1906, & W., 1907, P. S., Hamano-cho, Kobe.
- Munroe, Miss Helen, 1916. (A). C% Woman's American Baptist Mission Society, 276 Fifth Avenue, New York City, N. Y., U. S. A.
- Murray, Rev. D. A., D. D., 1888, & W., 1902, P. N., Meiji Gakuin, Shirokane Imazato-cho, Shiba-ku, Tokyo. (M. G. Tel. Takanawa 820).
- Myers, Rev. H. W., D. D., & W., 1897, P. S., 112 Yamamoto-dori, Shichome, Kobe.
- Mylander, Miss Ruth, 1910, F. M. A., 1921 Hidein-cho, Tennoji, Osaka.

N

- Nace, Rev. I. George, & W., 1920, R. C. U. S., 1912 Shimo Shibuya, Tokyo Fuka.
- Nash, Miss E., 1891, C. M. S., Yonago, Tottori Ken.
- Nau, Miss Catherine, 1920, R. C. U. S., 69 Katahira cho, Sendai, Miyagi Ken.
- Neely, Miss Clara J., 1889, P. E., (A). 202 North St., Portsmouth, Va., U. S. A.

- Nelson, Pastor A. N., & W., 1918, S. D. A., 171 Amanuma, Suginamimura, Toyotama-gun, Tokyo Fuka.
- Neville, Miss C. L. J., 1919, Com. Epiph., C% Wakiya Sun, Itabashi, Odawara Machi, Kanagawa Ken.
- Newbold, Deaconess E. G., 1907, P. E., Uramachi, Aomori.
- Newcomb, Miss Ethel, 1913, M. E. S., 35 Naka Yamate-dori, Shichome, Kobe.
- Newell, Rev. H. B., D. D., & W., 1887, A. B. C. F. M., 52 Nibancho, Matsuyama.
- Newlin, Miss Edith, 1918, A. F. P., 30 Mita Koun-cho, Shiba-ku, Tokyo. (Tel. Takanawa 2143).
- Newton, Rev. J. C. C., D. D., & W., 1888, M. E. S., Kwansei Gakuin. (K. G. Tel. Sannomiya 6308).
- Nichols, Rev. S. H., 1911 & W., 1915, P. E., 21 Yamamichi-cho, Hirosaki, Aomori Ken.
- Nicholson, Mr. Herbert V., & W., 1915, A. F. P., 30 Mita Koun-cho, Shiba-ku, Tokyo. (Tel. Takanawa 2143). (A). Westville, N. J., U. S. A.
- Nicodemus, Prof. F. B., & W., 1916, R. C. U. S., 60 Kwozenji-dori, Sendai, Miyagi Ken.
- Nielsen, Rev. J. P., & W., 1909, L. C. A., 412 Shin Yashiki, Kumamoto. (Furikae Fukuoka 10,338).
- Niessing, Sister Armellina, S. Sp. S., R. C., 5 Naga-machi, Kanazawa, Ishikawa Ken.
- Nieto, Rev. Claudio, 1913, R. C., Samban-cho, Matsuyama, Ehime Ken.
- Nixon, Miss Emily, Ind., Kyoto.
- Noailles, Rev. Olivier Marie de, 1883, R. C., 80 Homimura Yamashita-cho, Yokohama.
- Noordhoff, Miss Jeane M., 1911, R. C. A., Baiko Jo Gakuin, Shimono-seki.
- Norman, Rev. C. E., & W., 1917, L. C. A., 15 Gokurakuji cho, Fukuoka.
- Norman, Rev. D., D. D., & W., 1897, M. C. C., 12 Agata-machi, Nagano, Shinshu.
- Norman, Miss L., 1913, M. C. C., Canadian Academy, Harada-mura, Kobe Shigwai.
- Norton, Miss E. L. B., 1900, C. M. S., Kita San-jo, Nishi Shichome, Sapporo, Hokkaido.
- Noss, Rev. C., D. D., 1895, & W., 1910, R. C. U. S., 41 Komegafukuro Uwa-cho, Sendai, Miyagi Ken.
- Nott, Miss L. F., 1916, C. M. S., 95 Yamunokuchi, Kagoshima.
- Nugent, Rev. W. Carl, & W., 1920, R. C. U. S., 93 Ichigaya Tanimachi, Ushigome-ku, Tokyo. (Tel. Bancho 4285).
- Nylund, Miss L., 1907, L. E. F., Iida, Shinshu, (A).

O

- Obee, Rev. E. I. & W., 1904, M. P., Tamanoi-cho, Atsuta, Aichi Ken.
- Oertle, Rev. Earl, 1921, R. C., 22 Furu-kawahoribata-cho, Akita.
- Ogburn, Rev. N. S., Jr., & W., 1903, M. E. S., Kwansei Gakuin, Kobe Shigwai.
- Oldham, Miss Lavinia, 1892, U. C. M. S., Retired.
- Oldridge, Miss Mary B., 1920, M. E. F. B., Kwassui Jo Gakko, Nagasaki, Kyushu.

- Olds, Rev. C. B., & W., 1903, A. B. C. F. M., 95 Kadota Yashiki, Okayama.
- Oliphant, Rev. L. D. & W., 1914, U. C. M. S. (A). 1463 South Grant St., Denver, Col., U. S. A.
- Oltmans, Rev. A., D. D., & W., 1886, R. C. A., Meiji Gakuin, Shirokane Imazoto, Shiba-ku, Tokyo. (Tel. Takanawa 1709; F. C. Tokyo 29,625).
- Oltmans, Miss C. Janet, 1914, R. C. A., Ferris Jo Gakko, 178 Bluff, Yokohama.
- Oltmans, Miss F. E., 1914, R. C. A., 143 Nishi Horibata-cho, Saga, Kyushu.
- Ostrom, Rev. H. C., D. D., & W., 1911, P. S. (A). Fulton, Mo., U. S. A.
- Outerbridge, Rev. H. W., & W., 1910, M. C. C., Kwansei Gakuin, Kobe Shigwai. (K. G. Tel. Sannomiya 6308).
- Oxford, Mr. J. S., & W., 1910, M. E. S., Palmore Institute, 23 Kita Nagasa-dori, Shichome, Kobe.

P

- Page, Miss Mary, 1912, Y. M. C. A. U. S., Muromachi-dori, Mushanokoji Sagaru, Kyo'o.
- Paine, Miss Mildred A., 1920, M. E. F., Aoyama Jo Gakuin, Tokyo. (Tel. Shiba 4118).
- Painter, Rev. S., 1896, & W., 1905, C. M. S., 268 Sunazu, Kokura.
- Palmer, Miss H. M., 1921, P. N., 51 Temma-cho, Itchome, Yotsuya ku, Tokyo.
- Palmer, Miss Jewcl, 1918, U. C. M. S., Daido, Sanchome, Tennoji, Osaka.
- Palmer, Miss Lucy, 1920, A. B. F., 51 Temma-cho, Itchome, Yotsuya ku, Tokyo.
- Parker, Miss A., 1888, S. P. G., 56 Yuki-no-gosho, Hirano, Kobe Shigwai.
- Parker, Miss Edith, 1919, U. C. M. S., 354 Nakazato, Takinogawamura, Tokyo Fuka. (Tel. Koishikawa 523).
- Parker, Miss Mary M., 1916, M. C. C., Eiwa Jo Gakko, Shizuoka.
- Parmelee, Miss H. F., 1877, A. B. C. F. M., Akashi, Hyogo Ken.
- Parrott, Mr. F., & W., 1890, B. F. B. S., 95 Yedo-machi, Kobe. (F. C. Osaka 11).
- Patterson, Mr. W. E. & W., S. D. A., 171 Amanuma, Suginami-mura, Toyotama-gun Tokyo Fuka.
- Patton, Miss A. V., 1900, P. S. Toyohashi.
- Pawley, Miss Annabelle, 1915, A. B. F. (A), C% Mr. W. M. Pawley, 1935 Dely Ave., New York City, N. Y., U. S. A.
- Pearce, Miss D. M., 1919, C. M. S., 95 Yamanokuchi-cho, Kagoshima, Kyushu.
- Peck, Miss Sallie P., 1901, Higashi Gojobashi, Kyoto.
- Peckham, Miss Caroline S., 1915, M. E. F. B., Kwassui Jo Gakko, Nagasaki, Kyushu. (A). Ironton, Wis., U. S. A.
- Pedley, Rev. Hilton, D. D., & W., 1889, Karasumaru-dori, Ichi-jo Sagaru, Kyoto.
- Peeke, Rev. H. V. S., D. D., & W., 1888, R. C. A., 2 Meiji Gakuin, Shirokane Imazato-cho, Shiba-ku, Tokyo. (M. G. Tel. Takanawa 820)

- Peet, Miss Azalia E., 1916, M. E. F. B., Kajiya-cho, Kagoshima.
- Penrod, Miss C. T., 1892, J. R. C., (A). Merom, Sullivan Co., Ind., U. S. A.
- Perez, Rev. Modesto, 1916, R. C., Tokushima.
- Perkins, Mr. H. J., & W., S. D. A., 171 Amanuma, Suginami-mura, Toyotama-gun, Tokyo Fuka.
- Perrin, Rev. Henri, 1884, R. C., Kobe.
- Peterson, Miss A. J., 1891, S. A. M., Chiba, Chiba Ken.
- Petrie, Rev. A., & W., 1919, C. M. A., 99 Kokutaiji-machi, Hiroshima.
- Phelps, Mr. G. S., & W., 1902, Y. M. C. A., 22 Fujimi-cho, Go-chome, Tokyo. (Tel. Kudan 2297). Office, National Y. M. C. A., 10 Omote Sarugaku-cho, Kanda, Tokyo. (Tel. Kanda 3800).
- Phillips, Miss E. G., 1901, S. P. G., 108 Zoshigaya-machi, Koishikawa, Tokyo.
- Picard-Cambridge, Rev. C. O., 1906, & W., 1900, C. M. S., 2 Tonoo-cho, Sasebo.
- Pickens, Miss Lillian O., 1918, F. M. A., 1921 Hidein-cho, Osaka.
- Pider, Miss Myrtle Z., 1911, M. E. F. B., Tokyo Joshi Daigaku, Tsunohazu, Shinjuku, Tokyo. (Tel. Bancho 2066).
- Pierson, Rev. G. P., D. D., & W., 1891, P. N., Nokkeushi, Hokkaido.
- Pieters, Rev. Albertus, & W., 1891, R. C. A., Fukuoka, Kyushu. (F. C. Fukuoka 3322).
- Pieters, Miss Johanna A., 1904, R. C. A., Baiko Jo Gakuin, Shimono-seki.
- Pifer, Miss B. Catherine, 1901, R. C. U. S., 207 Kita Arai, Nagasaki-mura, Tokyo Fuka.
- Pinsent, Mrs. A. M., 1905, M. C. C., Sogawa-machi, Toyama.
- Piper, Miss Margaret F., 1914, Ind., 195 Uneon-machi, Kobe.
- Pooley, Miss A., 1920, S. P. G., Shoin Jo Gakko, 15 Naka Yamate-dori, Rokuchome, Kobe.
- Porter, Miss Frances E., 1882, P. N., 540 Gojo Hashi, Higashi Roku-chome, Kyoto.
- Post, Miss Vida, 1920, A. B. F., 47 Shimo Tera-machi, Himeji, Hyogo Ken.
- Pouget, Rev. Armond M. Pierre, 1893, R. C., Yotsuya-cho, Morioka, Iwate Ken.
- Powlas, Miss Annie, L. C. A., 144 Hara-machi, Koishikawa-ku, Tokyo.
- Powlas, Miss Maud Olena, 1918, L. C. A., 433 Shin Yashiki, Kumamoto.
- Powles, Rev. P. S. C., & W., 1916, M. S. C. C., Shin Namadono-cho, Takata, Niigata Ken.
- Pratt, Miss Susan A., 1892, W. U., Kyoritsu Joshi Shin Gakko, 212 Bluff, Yokohama. (Tel. Honkyoku 3003).
- Preston, Miss E. A., 1888, M. C. C., 8 Higashi Toriizaka-cho, Azabu-ku, Tokyo. (Tel. Shiba 6214).
- Preston, Miss E. D., 1908, C. M. S., Tomida Ura-machi, Nakano-cho, Tokushima. (A).
- Price, Rev. P. G., & W., 1912, M. C. C., 106 Shimo Negishi-machi, Shitaya-ku, Tokyo. (Tel. Shitaya 6710).
- Privat, Miss Gertrude, 1919, N. C. 55 Naka Izumi-machi, Okayama.
- Pugmire, Staff Capt. Ernest I., & W., 1919, 5 Hitotsubashidori-machi, Kanda-ku, Tokyo. (Tel. Kudan 479; 1649).
- Puhl, Rev. Wilhelm, 1921, R. C., 22 Furukawahoribata-cho, Akita.

Puissant, Rev. Louis Jos. Maxime, 1898, R. C., 'Tsu, Miye Ken.
 Pyne, Mr. Joseph S., L. D. S., 5401 Shimpoin Cho., Tennōji, Osaka.

R

- Ragan, Miss Ruth A. 1912, Y. W. C. A. U. S., 99 Temmabashi-suji, Itchome, Osaka. (Tel. Higashi 1832).
 Raguet, Rev. Emile, 1879, R. C., Urakami, Nagasaki, Ken.
 Ranck, Miss Elmina, 1906, E. A., Koriyama, Fukushima Ken.
 Ransom, Miss Mary H., 1901, P. N., 8 Yaka a-machi, Sanchome, Wakayama.
 Ranson, Deaconess, Anna L., 1904, P. F., 11 Higashi Ichiban-cho, Sendai, Miyagi Ken.
 Raoult, Rev. Gustave Eugene, 1896, R. C., Kurume.
 Rawes, Miss H. M. F., 1920, S. P. G., 56 Yuki-no-gosho-machi, Hirano-mura, Kobe Shigwai.
 Rawlings, Rev. G. W., 1900, & W., 1903, C. M. S., Kitabatake, Sumiyoshi-mura, Osaka Fuka.
 Ray, Rev. J. F., & W., 1904, S. B. C., 78 Kokutaiji-machi, Hiroshima.
 Read, Dr. Rachel, Ind., 23 Reinanzaka-cho, Akasaka-ku, Tokyo. (Tel. Shiba 6504).
 Reifsnider, Rev. C. S., L. H. D., & W., 1901, P. E., 56 Akashi-cho, Kyobashi-ku, Tokyo.
 Reifsnider Mr. John & W. 1902 P. E., 53 Tsukiji, Tokyo.
 Reinirkens, Rev. Hubert, 1921, R. C., 22 Furu-kawahoribata-cho, Akita Ken.
 Reiners, Rt. Rev. Joseph, Apostolic Prefect, 1919, 47 Hirosaki-dori, Kanazawa, Ishikawa Ken.
 Reischauer, Rev. A. K., D. D., & W., 1905, P. N., Meiji Gakuin, Shirokane Imazato-cho, Shiba-ku, Tokyo. (M. G. Tel. Takanawa 820).
 Reiser, Miss A. E., 1920, P. N., 16 Akashi-cho, Kyobashi-ku, Tokyo.
 Reiter, Sister Irene, S. Sp. S., R. C., Narayama, Akita.
 Relave, Rev. Jean Louis, 1885, R. C., Miyazu, Tango.
 Rey, Rt. Rev. Archbishop Jean Pierre, 1882, R. C., 19 Sekiguchi Dai-machi, Koishikawa-ku, Tokyo.
 Rey, Rev. Joseph Anselme, 1889, Tamashima, Okayama Ken.
 Rhodes, Mr. E. A. & W., Ind., 73 Myogadani-cho, Koishikawa-ku, Tokyo.
 Rhodes, Miss Esther B., 1921, 30 Miita Coun-cho, Shiba-ku, Tokyo. (Tel. Takanawa 2143).
 Richards, Rev. W. A., & W., 1910, S. P. G., 10 Moto Uwo-cho, Hamamatsu, Shizuoka Ken.
 Richey, Miss Helen, 1920, U. C. M. S., 35 Ichigaya Nakano-cho, Ushigome-ku, Tokyo.
 Riddell, Miss H., 1890, C. E., 436 Furu-yashiki, Kumamoto.
 Ridley, Miss A. C., Ind., 20 Yamamoto-dori, Shichome, Kobe.
 Riker, Miss Jessie, 1904, P. N., Yamada, Miye Ken.
 Riuz, Rev. Macario, 1918, R. C., Uwajima, Ehime Ken.
 Rix, Miss Carol M., 1917, P. E. (A).
 Roberts, Miss A., 1897, C. M. S., 89 Harajuku, Tokyo Fuka.
 Robertson, Miss M. A., 1891, M. C. C., Yamanashi Eiwa Jo Gakko, Kofu, Yamanashi Ken. (A).
 Robinson, Rev. C. C., & W., M. S. C. C., 7 Oike-cho, Itchome, Nagoya.

- Robinson, Rev. C. E., & W., 1907, U. C. M. S., Nishi Himematsu, Sumiyoshi-mura, Osaka Fuka. (F. C. Osaka 35,866).
- Robinson, Rev. J. Cooper, D. D., 1907, M. S. C. C., Hom-machi, Gifu.
- Rollstin, Mr. W. P., Ind., Okayama.
- Rorke, Miss Luella M., 1919, M. C. C., Aisei Kwan, 380 Sunahara, Yanagishima, Kameido, Tokyo.
- Rosenhuber, Rev. Alois, 1913, R. C., Otarubo-machi, Kosaka, Akita Ken.
- Roskilly, Miss Frances W., 1921, J. R. M., 348 Kashiwagi, Yodobashi Machi, Tokyo Fuka.
- Ross, Rev. C. H. & W., 1910, A. B. F., 5 Nakajima-cho, Sendai, Miyagi Ken.
- Rosset, Rev. A., R. C., 6 Sarugaku-cho, Kanda-ku, Tokyo.
- Rowe, Rev. J. H., 1906, S. B. C., 298 Higashi-machi, Jigyo, Fukuoka.
- Rowland, Miss E. M., 1906, S. P. G., Niban-cho, Okayama.
- Rowland, Rev. G. M., D. D., & W., 1886, A. B. C. F. M., 10 Kita Ichi-jo, Higashi Rokuchome, Sapporo, Hokkaido.
- Rowlands, Rev. F. W., & W., C. E., 2 Yohana-cho, Fukuoka.
- Ruigh, Rev. D. C., 1901, & W., 1905, R. C. A., 35 Minami Yamate, Nagasaki, Kyushu. (F. C. Fukuoka 14,662).
- Rupert, Miss Nettie L., 1913, A. B. C. F. M., Kobe Jo Gakuin, 60 Yamamoto-dori, Shichome, Kobe.
- Ruppel, Rev. Timotheus, 1913, R. C., Kita Ichi-jo, Higashi Rokuchome, Sapporo, Hokkaido.
- Russel, Miss M. Helen, 1895, M. E. F. B., 9 Naka Kawaraage-cho, Hirosaki, Aomori Ken.
- Ryan, Miss Esther, 1915, M. C. C., 324 Hyakkoku-machi, Kofu, Yamana-shi Ken.
- Ryan, Mr. W. Scott, & W., 1917, Y. M. C. A. A., 12 Shin Ryudo-cho, Azabu-ku, Tokyo.
- Ryder, Miss Gertrude, F., 1908, A. B. F., 51 Temma-cho, Yotsuya-ku, Tokyo. (A).
- Ryder, Rev. Stephen W., & W., 1913 R. C. A. (A). (F. C. Fukuoka 771).

S

- Salonen, Rev. K. E. & W., 1911, L. E. F., Iida, Nagano Ken.
- Sandberg, Miss Minnie V., 1918, A. B. F., 3131 Kanagawa Machi, Yokohama (Tel. Honkyoku 2176).
- Sander, Miss M., 1890, C. M. S., 34 Akashi-cho, Kyobashi-ku, Tokyo, (A).
- Santee Miss Helen C. Ind. Canadian Academy Harada-mura, Kobe Shigwai.
- Saunby, Rev. J. W., D. D., & W., 1910, M. C. C., (A). Victoria, B. C., Canada.
- Sauer, Bro. Valentin, 1909, R. C., Tenshudo, Kita Jugo-jo, Higashi Itchome, Sapporo, Hokkaido.
- Savolainen, Rev. V. & W., 1907, L. E. F., Kita Jusan-jo, Nishi San-chome, Sapporo, Hokkaido. (A). 43 Fredrikin-katu, Helsingforse, Finland, Europe.
- Schaffner, Rev. P. F., & W., 1915, R. C. U. S., 31 Torii-cho, Aizu-Wakamatsu Fukushima Ken.
- Schereschewsky, Miss C. E., 1910, P. E., 36 Kami Rokuban-cho, Kojimachi-ku, Tokyo.

- Schiller, Rev. E., D. D., & W., A. E. P. M., 10 Shogoin-cho, Nobori-bata, Kyoto.
- Schillinger, Rev. Geo. W., & W., 1920. L. C. A., 144 Hara-machi, Koishikuwa-ku, Tokyo.
- Schirmer, Miss Kathryn F., 1917, E. A., Koriyama, Fukushima Ken.
- Schmelz, Rev. Hilarius, 1910, R. C., Tenshudo, 5 Teishaba-dori Iwami-zawa Machi, Hokkaido.
- Schmitz, Sister Achatia, R. C., Narayama, Akita.
- Schneder, Rev. D. B., D. D., & W., 1887, R. C. U. S., 164 Higashi Samban-cho, Sendai, Miyagi Ken. (Tel. 1508).
- Schneder, Miss Mary E., 1918, R. C. U. S., 164 Higashi Samban-cho, Sendai, Miyagi Ken. (Tel. 1508).
- Schoeppler, Rev. Philipp, 1912, R. C., Kasumi-cho, Yamagata, Uzen.
- Schumacher, Miss Elsa, Y. M. C. A. A., 22 Fujimi-cho, Gochome, Tokyo. (Tel. Kudan 2297).
- Schwab, Rev. B. T., & W., 1914, E. A. (A). 601 South Pearl St., Denver, Col. U. S. A.
- Schweitzer, Miss Edna M., 1912, E. A., 84 Sasugaya-cho, Koishikawa-ku, Tokyo. (Tel. Koishikawa 3546). (A).
- Scott, Miss Ada, 1916, U. C. M. S., 35 Ichigaya Nakano-cho, Ushigome-ku, Tokyo.
- Scott, Rev. F. N., & W., 1903, M. E. F. B., 6 Higashi Yamate-cho, Nagasaki, Kyushu.
- Scott, Rev. J. H., 1892, & W., 1915, A. B. F., 11 Kami-dori, Shichome, Minami Horie, Nishi-ku, Osaka.
- Scott, Rev. J. J., 1911, & W., 1913, C. M. S., Tokushima, Shikoku.
- Scott, Miss Jane N., 1920. Y. W. C. A. U. S., Office, 16 Nishiki-cho, Ichome, Kanda-ku, Tokyo. (Tel. Kanda 3652). Residence, 75 Kobinata Dai-machi, Koishikawa-ku, Tokyo. (Tel. Koishikawa 2850).
- Scott, Miss Mary, 1911, M. C. C. Agata Machi, Nagano, Shinshu.
- Scott, Miss Leona O. 1920, Y. W. C. A. U. S., Office, 16 Nishiki-cho, Ichome, Kanda-ku, Tokyo. (Tel. Kanda 3652). Residence, 75 Kobinata Dai-machi, Koishikawa-ku, Tokyo. (Tel. Koishikawa 2850).
- Searcy, Miss Mary G., 1920, M. E. S., 8 Akashi-cho, Kyobashi-ku, Tokyo.
- Searle, Miss Susan A., 1883, Kobe Jo Gakuin, 60 Yamamoto, Shichome-dori, Kobe.
- Seeds, Miss Leonora M., 1890. M. E. F. B., 221 Bluff, Yokohama.
- Seiple, Rev. W. G., Ph. D., 1905, R. C. U. S., 125 Tsuchidoi Saruhiki-cho, Sendai, Miyagi Ken. (F. C. Tokyo 7295). (A).
- Sells, Miss E. A. P., 1893, C. M. S., Oita, Bungo.
- Serghy, Bishop, See Tikhomiroff.
- Severson Miss Hazel, H. F. M. A., Choshi, Chiba Ken.
- Shacklock, Mr. R. F., 1920, M. E. F. B., 6 Aoyama Gakuin, Tokyo. (Tel. Shiba 5002).
- Shafer, Rev. Luman J., & W., 1912, R. C. A., 16 Higashi Yamate, Nagasaki Kyushu.
- Shannon, Miss Ida L., 1904, M. E. S., Hiroshima Girls' School, Kami Nagarekawa-cho, Hiroshima.
- Shannon, Miss Katherine, 1903, Hiroshima Girls' School, Kami Nagarekawa-cho, Hiroshima.
- Sharpe, Rev. A. L., 1903, S. P. G., 11 Sakae-cho, Shiba-ku, Tokyo.
- Sharpless, Miss Edith F., 1910, A. F. P. 888 Tenno-cho, Mito, Ibaraki Ken.

- Shaver, Rev. I. L., & W., 1919, 133 Kami Nobori-cho, Hiroshima.
- Shaw, Miss L. L. 1904, C. M. S., Bishop Poole Girls' School, Tsuruhashi Machi, Higashi Nari-gun, Osaka Fuka.
- Shaw, Rev. R. D. M., & W., 1901, S. P. G., 21 Higashi Kusabuka-cho, Shizuoka.
- Shephard, Miss E., Ind., 20-C. Yamamoto-dori, Shichome, Kobe.
- Shepherd, Miss K. M., 1910, S. P. G., 140 Samukawa-cho, Chiba-shi.
- Shively, Rev. B. F., & W., 1907, U. B., Muromachi, Imadegawa Agaru, Kyoto. (F. C., Osaka 34,076).
- Shoemaker, Mr. J. H., 1919, Y. M. C. A. T., Higher Commercial School, Nagasaki, Kyushu.
- Shoemaker, Mr. P. B., 1920, Y. M. C. A. T., Yokosuka Middle School, 222-B Bluff, Yokohama.
- Sills, Miss Madge T., 1920, Y. W. C. A. U. S., 65 Shimo Yamate-dori, Sanchome, Kobe. (Tel. Sannomiya 1867).
- Simeon, Miss R. B., 1915, S. P. G., Yawata-machi, Numazu, Shizuoka Ken. (A).
- Sims, Mr. J. Grover, & W., 1914, M. E. S., Kwansei Gakuin, Kobe Shigwai. (K. G. Tel. Sannomiya 6308).
- Singley, Rev. Dewees F., & W., 1918, R. C. U. S., 71 Osawakawara-koji, Morioka, Iwate Ken.
- Sistare, Mrs. Wm. M., Jr. 1919, A. B. C. F. M., Kita Ichi-jo, Higashi Rokuchome, Sapporo, Hokkaido.
- Slate, Miss Anna B., 1902, M. E. F. B., 221 Bluff, Yokohama.
- Smith, Miss A., 1912, S. P. G., 15 Naka Yamate-dori, Rokuchome, Kobe.
- Smith, Prof. Arthur D., 1919, R. C. U. S., 212 Kita Niban-cho, Sendai, Miyagi Ken.
- Smith, Rev. F. H., D. D. & W., 1905, M. E. F. B., Naidaimon, Seoul, Korea.
- Smith, Rev. Frisby D., & W., 1908, L. C. A., 139 Higashi Kata-machi, Hongo-ku, Tokyo.
- Smith, Miss Irene Webster 1917, J. E. B., 356 Hyakunin-machi, Okubo, Tokyo Fuka.
- Smith, Rev. P. A., & W., 1903, P. E., Katatsuno, Kanazawa, Ishikawa Ken.
- Smith, Mr. Roy, 1903, & W., 1910, M. E. S., 135-2, Kitano-cho, Shichome, Kobe. (A).
- Smith, Miss Ruth E., 1918, A. B. F., 2 Nakajima-cho, Sendai, Miyagi Ken.
- Smith, Miss S. C., 1880, P. N., Hokusei Jo Gakko, Sapporo, Hokkaido.
- Smyser, Rev. M. M., & W., 1903, Ind., Yokote, Akita Ken. Mrs. Smyser. (A).
- Smyth, Staff Capt. Miss Annie, 1906, S. A., 5 Hitotsubashi-dori-machi, Kanda-ku, Tokyo. (Tel. Kudan 479; 1649).
- Smythe, Rev. L. C. McC., 1913, & W., 1915, P. S., 64 Shirakabe-cho, Itchome, Nagoya. (A). 31 Legare St., Charleston, S. C., U. S. A.
- Sneyd, Mr. H. S. & W., 1913, Y. M. C. A. A., Y. M. C. A., Tokiwa-cho, Itchome, Yokohama.
- Soal, Miss A., 1916, J. E. B., 356 Naka Hyakunin-machi, Okubo, Tokyo Fuka.
- Sommervell, Miss M. G., S. P. G., Yawata-machi Numazu, Shizuoka Ken.

- Spackman, Rev. H. C., & W., C. E., Sei Kokwai Shin Gakuin, Ikebukuro, Sugamo-mura, Tokyo Fuka. (Tel. Koishikawa 1200). (A).
 Spencer, Rev. D. S., D. D., & W., 1883, M. E. F. B., 47 Yohana-cho, Fukuoka, Kyushu.
 Spencer, Miss Florence A., 1913, M. S. C. C., Marubori-cho, Ueda, Nagano Ken.
 Spencer, Miss M. A., 1878, M. E. F. B., Aoyama Jo Gakuin, Tokyo. Retired. (A).
 Spencer, Miss M. Dorothy, 1917, P. E., Maruta-machi, Hiromichi-kado, Kyoto.
 Spencer, Rev. Robert S., & W., 1917, M. E. F. B., 47 Yohana-cho, Fukuoka, Kyushu.
 Spencer, Rev. V. C., 1913, M. S. C. C., Toigoshō-cho, Nagano.
 Sprowles, Miss Alberta B., 1905, M. E. F. B., Aoyama Jo Gakuin, Tokyo. (Tel. Shiba 4118).
 Stacy, Miss Martha R., 1919, C. C., 26 Kasumi-cho, Azabu-ku, Tokyo.
 Stander, Miss Rachel, 1920, M. E. F. B., 1 Aoyama Gakuin, Tokyo. (Tel. Shiba 5002).
 Stanford, Rev. A. W. & W., 1886, 53 Yamamoto-dori, Gochome, Kobe.
 Stanley, Mr. R. H., & W., Y. M. C. A. A., 4 Hikawa-cho, Akasaka-ku, Tokyo.
 Staples, Mr. I. B., & W., 1915, N. C., Koraimon, Kumamoto.
 Staples, Miss Marie W., M. C. C., 8 Higashi Toriizaka-cho, Azabu-ku, Tokyo. (Tel. Shiba 6214).
 Starkey, Miss Bertha, 1910, M. E. F. B., Eiwa Jo Gakko, Fukuoka, Kyushu.
 Steadman, Rev. F. W., & W., 1901, A. B. F., Kubo-machi, Onomichi, Hiroshima Ken. (A).
 Steele, Rev. H. T. & W., 1906, S. P. G., 6 Goban-cho, Okayama. (A).
 Stegeman, Rev. H. V. E., & W., 1917, R. C. A., 10 Shimo Osaki, Tokyo Fuka.
 Steichen, Rev. Michel, 1886, R. C., 35 Akashi-cho, Kyobashi-ku, Tokyo.
 Steinmetz, Miss Esther, 1920, E. A., 14 Yojo-dori, Itchome, Nishi-ku, Osaka.
 Stephens, Mr. Aldo, L. D. S., 81 Ichigaya Yakuoji-machi, Ushigome-ku, Tokyo.
 Stevens, Miss C., S. P. G., 73 Bluff, Yokohama.
 Stevens, Miss C. B., M. E. S. (Associate), Hiroshima Girls' School, Kami Nagarekawa-cho, Hiroshima.
 Stevenson, Miss G. S., 1898, C. M. S., Hanazono-cho, Otaru, Hokkaido. (A).
 Stewart, Miss M., Ind., Tokyo.
 Stewart, Rev. R. S., & W., 1915, M. E. S., 53/2 Kitano-cho, Yonchome, Kobe.
 Stewart, Rev. S. A., & W., 1906, M. E. S., 53 Kami Nagarekawa-cho, Hiroshima.
 Stewart, Mr. W. R., & W., 1919, Chinese Y. M. C. A., 10 Kita Jimbo-cho, Kanda, Tokyo. (Tel. Kudan 1404).
 Stier, Mr. W. R. F., & W., 1917, Y. M. C. A. A., 22 Fujimi-cho, Gochome, Kojimachi-ku, Tokyo. (Tel. Kudan 2297).
 Stirewalt, Rev. A. J., & W., 1915, L. C. A., 388 Shin Yashiki, Kumamoto. (A). Luray, Va., U. S. A.
 St. John, Mrs. David, 1918, P. E., 17 Akashi-cho, Kyobashi-ku, Tokyo.

- Stoudt, Prof. Oscar M., & W., 1917, R. C. U. S., 69 Kwozenji-dori, Sendai, Miyagi Ken.
- Stowe, Miss Grace H., 1908, A. P. C. F. M., Kobe Jo Gakuin, 60 Yamamoto-dori, Shichome, Kobe.
- Stowe, Miss Mary E., 1908, A. B. C. F. M., Kobe Jo Gakuin, 60 Yamamoto-dori, Shichome, Kobe.
- Strong, Rev. Eustace M., C. E., Rector of Christ Church, 234 Bluff, Yokohama.
- Strothard, Miss Alice, 1914, M. C. C., Yamanashi Eiwa Jo Gakko, Kofu, Yamanashi Ken.
- Stuar-Menteth, Miss L. F., S. P. G., 140 Samukawa-cho, Chiba-shi.
- Swan, Mr. George D., & W., 1913, Y. M. C. A. A. (A). Room 1008, 347 Madison Avenue, New York City, N. Y., U. S. A.
- Sweet, Rev. C. F., & W., 1898, P. E., 1839 Shimo Shibuya Tokyo Fuka.

T

- Tait, Miss Sadie O., 1916, M. C. C., 8 Higashi Toriizaka-cho, Azabu-ku, Tokyo. (Tel. Shiba 6214).
- Tammio, Rev. K., & W., 1913, L. E. F., Iida, Nagano Ken. (A). 42 Fredrikinkatu, Suom. Luth. Evankelinumi-yhdistys, Helsingfors, Finland, Europe.
- Tanner, Miss K., S. P. G., 360 Shirokane Sanko-cho, Shiba-ku, Tokyo.
- Taylor, Miss Erma M., 1913, M. E. F. B. (A). 5573 Delmar Boulevard, St. Louis, Mo., U. S. A.
- Taylor, Mr. Wm. J., & W., 1905, D. H. 238 Kusunoki-cho, Rokuchome, Kobe.
- Teague, Miss Carolyn, 1912, M. E. F. B., 596 Kuhonji, Oe-mura, Kumamoto Ken.
- Tench, Rev. Graham R., & W., 1920, M. C. C., care Canadian Academy Harada-Mura, Kobe, Shigwai.
- Tenny, Rev. C. B., D. D., 1900, & W., 1913, A. B. F., 29 Sanai-cho, Ushigome-ku, Tokyo.
- Tetlow, Miss H. L., 1908, P. E., 19 Edo Shimo-cho, Fukui.
- Teusler, R. B., M. D., & W., 1808, P. E., St. Luke's International Hospital, 37 Akashi-cho, Kyobashi-ku, Tokyo. (Tel. Kyobashi 214; 721; 2737; 4100). Residence, 38 Akashi-cho, Kyobashi-ku, Tokyo. (Tel. Kyobashi 2934).
- Tharp, Miss Elma R., 1918, A. B. F., 10 Surugadai Fukuro-machi, Kanda-ku, Tokyo.
- Thede, Rev. Harvey, & W., 1920, E. A., 500 Shimo Ochiai-mura, Tokyo Fuka.
- Thiry, Rev. Ferdinand J. Joseph, 1907, R. C., Nagasaki, Kyushu.
- Thompson, Mrs. David, 1873, P. N., 10 Hinoki-cho, Akasaka-ku, Tokyo.
- Thompson, Rev. Elmer T., & W., 1918, A. B. F., 40 Kami Niban-cho, Kojimachi-ku, Tokyo.
- Thompson, Miss F. M., C. M. S. (A).
- Thomson, Rev. R. A., D. D., F. R. G. S., 1884, & W., 1886, A. B. F. 39 Kitano-cho, Nichome, Kobe. (Tel. Sannomiya 1984).
- Thorlaksson, Rev. S. O., & W., 1916, L. C. A., Go-no-kiri, Naka-ku, Nagoya.
- Thornton, Rev. J. B., & W., 339 Tomyo, Mikage, Hyogo Ken.

- Thurston, Miss Esther V., 1900, M. E. F. B., Aoyama Jo Gakuin, Tokyo. (Tel. Shiba 1118).
- Tikhmiroff, Rt. Rev. Bishop Serghy, 1908, R. O. C., 6 Surugadai, Higashi Kobai-cho, Kanda-ku, Tokyo. (Tel. Kanda 1885).
- Titus, Miss Grace E., 1920, A. B. C. F. M., Baikwa Jo Gakko, Osaka.
- Todd, Miss C., S. P. G., 73 Bluff, Yokohama. (A).
- Topping, Miss Helen F., 1918, Y. M. C. A. U. S., 65 Shimo Yamate-dori, Sanchome, Kobe. (Tel. Sannomiya 1867).
- Topping, Rev. Henry, & W., 1895, A. B. F. (A). C% A. B. F. M. S., 276 Fifth Ave., New York City, N. Y., U. S. A.
- Towson, Miss Manie, 1917, M. E. S., Hiroshima Girls' School, Kami Nagarekawa-cho, Hiroshima.
- Towson, Rev. W. E., & W., 1890, M. E. S., Niomon-dori, Hiromichi, Kyoto.
- Tracy, Miss Mary E., 1903, W. U., 212 Bluff, Yokohama.
- Trent, Miss E. M., 1895, M. S. C. C., 8 Kita Takajo-machi, Nichome, Nagoya.
- Tristram, Miss K. A. S., 1888, C. M. S., Bishop Poole Girls' School, Tsuruhashi-cho, Higashi Nari-gun, Osaka Fuka.
- Trost, Mr. Harold G., 1920, M. E. F. B., Aoyama Gakuin, Tokyo.
- Trott, Miss D., 1910, S. P. G., Sei Maria Kwan, 16 Hirakawa-cho, Kajimachi-ku, Tokyo.
- Truen & Mr. G. E., 1910, Y. M. C. A. A., 84 Gokiso-mura, Nagoya Shigwai.
- Tucker, Rt. Rev. Bishop H. St. G., D. D., 1899, & W., 1911, P. E., Karasumaru-dori, Shimo Tachiuri, Kyoto. (Tel. Kami 2372).
- Tulpin, Rev. Auguste, 1877, R. C., 21 Kasumi-cho, Azabu-ku, Tokyo.
- Turner, Mrs. W. P., 1896, M. E. S., Retired, Meridian, Miss., U. S. A.
- Tweedie, Miss E. G., 1903, M. C. C., 324 Hyakkoku-machi, Kofu, Yamanashi Ken.

U

- Umbreit, Rev. S. J., D. D., & W., 1905, E. A., 500 Shimo Ochiai-mura, Tokyo Fuka.
- Upton, Miss E. F., 1908, P. E., Omiya, Saitama Ken.
- Usitalo, Miss S., 1903, L. E. F., 2362 Miyanaka, Nishi Sugamo-machi, Tokyo Fuka.

V

- Vagner, Rev. A., 1890, R. C., Nara.
- Van Bronkhorst, Rev. Alexander, & W., 1916, R. C. A., 143 Akamatsu-cho, Nishi Horibata, Saga. (F C., Fukuoka 11.716).
- Van Hooser, Miss Ruby, 1920, M. E. S., 8 Akashi-cho, Kyobashi-ku, Tokyo.
- Veillon, Rev. Jean Baptiste, 1903, R. C., Miyazaki.
- Verbeck Miss Eleanor, 1913, P. E., 11 Higashi Ichiban-cho, Sendai, Miyagi Ken.
- Vergott, Rev. Franz, 1909, R. C., Tenshudo, 5 Ryotoku-machi, Otaru, Hokkaido.
- Verry, Miss Hazel P., 1918, Y. W. C. A. U. S., 84 Honcho-dori, Roku-chome, Yokohama. (Tel. Honkyoku 1768).
- Vill o, Rev. Aime, 1866, R. C., Hagi, Yamaguchi Ken.
- Vories, Mr. John & W., 1914, O. M. J., Hachiman, Shiga Ken.

- Vories, Mr. Wm. M., & W., 1905, O. M. J., Hachiman, Shiga Ken.
(F. C. Osaka 17,158).
Voules, Miss J. E., 1913, S. P. G., 56 Yuki-no-gosho-machi, Hirano
Kobe Shigwai.

W

- Wagner, Miss Dora A., 1913, M. E. F. B., Iai Jo Gakko, Hakodate,
Hokkaido.
Wagner, Rev. Henry Howard, & W., 1918, F. M. A., 1921 Hidein-cho,
Tennoji, Osaka Fuka.
Wainright, Rev. S. H., D. D., & W., 1888, M. E. S., 8 Akashi-cho,
Kyobashi-ku, Tokyo.
Walker, Mr. F. B., & W., 1903, S. P. G., English Mission School, 5
Naka Yamate-dori, Sanchome, Kobe. (A).
Walker, Mr. Owen, & W., 1917, Y. M. C. A. T., Koto Gakko, Kana-
zawa, Ishikawa Ken.
Waller, Rev. J. G., & W., 1890, M. S. C. C., Nishi Nagano-cho,
Nagano, Shinshu. (A). c/o M. S. C. C., Office, Confederation Life
Toronto, Canada.
Walne, Rev. E. N., D. D., & W., 1892, S. B. C., Kami Tanaka-machi,
Shimonoseki. (A).
Walne, Miss Florence, 1919, S. B. C., Kami Tanaka-machi, Shimonoseki.
(A).
Walser, Rev. T. D., & W., 1916, P. N., 6-B, Akashi-cho, Kyobashi-ku,
Tokyo.
Walsh, Rev. G. J., & W., 1913, C. M. S. (A).
Walter, Mr., R. C., Gyosei Gakko, 32 Iida-machi, Sanchome, Kojimachi-
ku, Tokyo.
Walton, Rev. W. H. Murray, & W., 1915, C. M. S., 105 Kokutaiji-
machi, Hiroshima.
Warren, Rev. C. M., & W., 1899, A. B. C. F. M., Kami Beppu,
Miyazaki.
Wasereau, Rev. Eugene, 1911, R. C., 19 Sekiguchi Dai-machi, Koishi-
kawa-ku, Tokyo.
Waterhouse, Rev. Paul B. & W., 1912, O. M. J., Hachiman, Shiga Ken.
(A).
Watson, Rev. B. E., & W., 1918, U. C. M. S., Sei Gakuin, 357 Naka-
zato, Takinogawa-mura, Tokyo Fuka. (Tel. Koishikawa 522).
Weakley, Rev. W. R., & W., 1895, M. E. S., Ashiya, Hyogo Ken.
(A).
Webb, Rev. A. E., 1894, S. P. G., St. Peter's Church, Zushi, Kanagawa
Ken.
Webber, Mr. P. A., & W., 1910, S. D. A. (A).
Weidner, Miss Sadie Lea, 1900, Ind., 15 Kuruwa-machi, Ogaki, Gifu
Ken.
Weiss, Miss E. Ruth, 1920, M. E. F. B., Aoyama Jo Gakuin, Tokyo.
(Tel. Shiba 4118).
Weiz, Sister Hildeberta, S. Sp. S., R. C., Narayama, Akita.
Welbourn, Rev. J. A., 1899, & W., 1914, P. E., 3 Nezu Yayoi-cho,
Hongo-ku, Tokyo.
Welch, Rt. Rev. Bishop Herbert, D. D. L. L. D., M. E. F. B., 4 Aoyama
Gakuin, Tokyo. (Tel. Shiba 5002).

- Wells, Miss Lillian A., 1900, P. N., Noda, Shimo Tate-koji, Yamaguchi.
- Wengler, Miss Jessie, 1919, A. G., 1033 Hommoku-machi, Yokohama.
- West, Miss A. B., 1883, P. N., 2 Nihonenoki Nishi-machi, Shiba-ku, Tokyo. (Tel. Takanawa 450).
- Weston, Rev. F., & W., 1895, S. P. G. (A).
- White, Miss Anna L., 1911, M. E. F. B., Kwassui Jo Gakko, Nagasaki, Kyushu.
- Whitehead, Miss Mabel, 1917, M. E. S., 25 Niage-machi, Oita, Bungo.
- Whiteman, Miss Mary, J. R. N., 348 Kashiwagi, Yodobashi Machi, Tokyo Fuka. (Tel. Banchō 2460).
- Whitener, Rev. H. C., 1912, & W., 1914, P. N., Asahigawa, Hokkaido.
- Whiting, Rev. M. M., & W., 1912, M. C. C., Kwansei Gakuin, Kobe Shigwai.
- Whitney, Mr. J. P., Ind., Yokohama. (K. G. Tel. Sannomiya 6308).
- Whittaker, Mr. Loring A., L. D. S., 1 Kita Shichi-jo, Nishi Roku-chome, Sapporo, Hokkaido.
- Wilcox, Miss Edith F., 1904, A. B. F., Shimo Tera-machi, Himeji, Hyogo Ken. (Tel. 875).
- Wilkes, Mr. Paget, & W., J. E. B. (A).
- Wilkinson, Rev. A. T., & W., 1905, M. C. C., Nishi Kusabuka-cho, Shizuoka. (A).
- Wilkinson, Mr. Cecil S., & W., J. E. B., (A). 59 High Street, Hodderdon, Herts, England.
- Wilkinson, Miss Jessie M. G., 1919, A. B. F., 39 Kitano-cho, Nichome, Kobe.
- Williams, Miss A. B., 1910, M. E. S., 35 Naka Yamate-dori Shichome, Kobe.
- Williams, Miss A. C., 1917, C. M. S., Bishop Poole Girls' School, Tsuruhashi Machi, Nishi, Nari-gun, Osaka Fuka.
- Williams, Miss Hallie R., 1916, P. E., Muromachi-dori, Shimo Tachiuri Sagaru, Kyoto.
- Williams, Miss Mary E., 1880, M. P. W., 17 Tamanoi-cho, Nagoya, Aichi Ken.
- Williams, Miss T. C., S. P. G., 360 Shirokane Sanko-cho, Shiba-ku, Tokyo.
- Williamson, Rev. Norman F., 1918, & W., 1919, S. B. C., 135 Kyomachi, Kumamoto.
- Willingham, Mrs. Fay Johnson, 1911, S. B. C., Kami Tanaka-machi, Shimonoseki.
- Willmes, Rev. Bernhard, 1918, R. C., 47 Hirosaki-dori, Kanazawa, Ishikawa Ken.
- Wilson, Miss Gertrude, 1920, P. N., Joshi Gakuin, 33 Kami Niban-cho, Kojimachi-ku, Tokyo. (Tel. Kudan 1175).
- Wilson, Mr. L. C., & W., 1917, (Chinese) Y. M. C. A. (A).
- Wilson, Major Thomas, & W., 1906, S. A., 5 Hitotsubashi-dori, Kanda-ku, Tokyo. (Tel. 479; 1649).
- Wilson, Rev. W. A., & W., 1890, M. E. S., 113 Kunitomi, Okayama. Mrs. Wilson (A).
- Winn, Rev. Merle C., & W., 1916, P. N., 34 Kodatsuno Tobiume-cho, Kanazawa, Ishikawa Ken.
- Winn, Miss M. Leila, 1882, R. C. A., (A).

- Winn, Rev. T. C., D. D., & W., 1877, P. N., 60 Chingen-cho, Shin Shigwai, Ryojunks, Manshu.
- Winther, Rev. J. M. T., & W., 1898, L. C. A., 412 Shin Yashiki, Kumamoto. (A).
- Wiser, Miss Edna M., 1920, Y. W. C. A. U. S., 75 Kobinata Dai-machi, Koishikawa-ku, Tokyo. (Tel. Koishikawa 2850).
- Wolf, Miss Viola A., 1920, M. P. W., Eiwa Jo Gakko, Maita-machi, Yokohama.
- Wood, Mrs. Margaret Wells, 1920, Y. W. C. A. U. S., 75 Kobinata Dai-machi, Koishikawa-ku, Tokyo. (Tel. Koishikawa 2850).
- Woodsworth, Rev. H. F., & W., 1911, M. C. C., Kwansei Gakuin, Kobe Shigwai. (Tel. Sannomiya 6308).
- Woodward, Mr. Ernest B., L. D. S., 81 Ichigaya Yakuoji-machi, Ushigome-ku, Tokyo.
- Woodworth, Rev. A. D., D. D., & W., 1892, C. C., 41 Karahori-cho, Sendai, Miyagi Ken.
- Woolley, Miss K., S. P. G., Sei Mariya Kwan, 16 Hirakawa-cho, Kojimachi-ku, Tokyo.
- Worth, Miss Ida M., 1895, M. E. S., 55 Niage-machi, Oita, Bungo.
- Worhington, Miss H. J., 1898, C. M. S., Seishi Jo Gakuin, Ashiya, Hyogo Ken.
- Wright, Miss Ada H., 1897, P. E., 242 Urawa Machi, Saitama Ken.
- Wright, Rev. A. S., 1914, S. P. G., 11 Sakae-cho, Shiba-ku, Tokyo. (A).
- Wylie, Miss Margaret L., 1905, C. M. A., Shobara, Hiroshima Ken.
- Wynd, Rev. W., & W., 1894, A. B. F., 30-B Akashi-cho, Kyobashi-ku, Tokyo.
- Wythe, Miss K. Grace, 1909, M. E. F. B., 15 Takaoka-cho, Sanchome, Nagoya, Aichi Ken.

Y

- Yates, Rev. N. P., Ind., Tainan, Formosa.
- Young, Miss Helen B., 1917, O. M. S., 391 Kashiwagi, Yodobashi Machi, Tokyo Fuka.
- Young, Miss Mariana, 1907, M. E. F. B., Kwassui Jo Gakko, Nagasaki, Kyushu. (A). Marysville, Ohio, U. S. A.
- Young, Miss M. M., 1895, M. S. C. C., 5 Shirakabe-cho, Itchome, Nagoya, Aichi Ken.
- Young, Rev. T. A., & W., 1912, U. C. M. S., 49 Shimmachi, Fukushima, Fukushima Ken.
- Youngren, Rev. August, & W., 1903, F. M. A., 1921 Hidein-cho, Tennoji, Osaka.

Z

- Zaugg, Rev. E. H., Ph. D., & W., 1903, R. C. U. S., 69 Katahira-cho, Sendai, Miyagi Ken.
- Zetty, Miss Elizabeth C., 1919, R. C. U. S., 168 Higashi Samban-cho, Sendai, Miyagi Ken. (Miyagi Jo Gakko Tel. 912).
- Ziemann, Mr. P. P. W., 1920, A. B. F., 91 Benten cho, Ushigome-ku, Tokyo. (Tel. Bancho 5395).
- Zimmerman, Rev. Johann, 1910, R. C., 3 Okajima-machi, Takata, Niigata Ken.

LIST BY MISSIONS

I. American Baptist Foreign Missionary Society.

Accock, Miss Amy A., Morioka. (A).
 Allen, Miss Thomasina, Sendai. (A).
 Anderson, Miss Ruby L., Sendai.
 Axling, Rev. Wm., D. D., & W., Tokyo. (A).
 Benninghoff, Rev. H. B., D. D., & W., Tokyo.
 Bixby, Miss Alice, Himeji.
 Briggs, Mrs. F. C., Himeji.
 Buzzell, Miss Annie S., Tono.
 Camp, Miss Evelyn A., Osaka.
 Carpenter, Miss M. M., Tokyo.
 Clagett, Miss M. A., Mito.
 Converse, Miss Clara A., Kanagawa.
 Covell, Mr. J. Howard, Yokohama.
 Crosby, Miss Amy R., Tokyo.
 Danielson, Miss Mary, Osaka. (A).
 Derwacter, Rev. F. M., Tokyo.
 Dithridge, Miss H. L., Tokyo. (A).
 Fisher, Mr. R. H., Yokohama.
 Foote, Rev. J. A., & W., Osaka.
 Gates, Miss Altha, Tokyo.
 Gifford, Miss Ella M., Tokyo.
 Gressitt, Mr. J. F., & W., Yokohama. (A).
 Haring, Rev. D. G., & W., Yokohama. (A).
 Haven, Miss Marguerite, Kanagawa.
 Haynes, Rev. George E., & W., Tokyo.
 Holtom, Rev. D. C., D. D., & W., Tokyo.
 Howell, Miss Frances, Yokohama.
 Jenkins, Miss Louise F., Tokyo.
 Jesse, Miss Mary D., Sendai.
 Kennard, Rev. J. Spencer, Tokyo.
 Mead, Miss Lavinia, Osaka.
 Meline, Miss Agnes S., Tokyo.

Moore, Miss Charma, Tokyo.
 Munroe, Miss Helen W., Kanagawa. (A).
 Palmer, Miss Lucy, Tokyo.
 Pawley, Miss Annabelle, Himeji. (A).
 Post, Miss Vida, Himeji.
 Ross, Rev. C. H., & W., Sendai.
 Ryder, Miss Gertrude, E., Tokyo. (A).
 Sandberg, Miss Minnie V., Kanagawa.
 Scott, Rev. J. H., & W., Osaka.
 Smith, Miss Ruth E., Sendai.
 Steadman, Rev. F. W., & W., Onomichi. (A).
 Tenny, Rev. C. B., D. D., & W., Tokyo.
 Tharp, Miss Elma R., Tokyo.
 Thompson, Rev. Elmer T., & W., Tokyo.
 Thomson, Rev. R. A., D. D., & W., Kobe.
 Topping, Rev. H., & W., Morioka. (A).
 Ward, Miss Ruth C., Sendai.
 Wilcox, Miss Edith F., Himeji.
 Wilkinson, Miss Jessie M., Kobe.
 Wynd, Rev. Wm., & W., Tokyo.
 Ziemann, Mr. P. P. W., Tokyo.

2. American Board of Commissioners for Foreign Missions.

Adams, Miss Alice P., Okayama.
 Allchin, Rev. Geo. & W., Osaka. (A).
 Barrows, Miss Martha J., Kobe.
 Beam, Rev., K. S., & W., Kamakura.
 Bennett, Rev. H. J., & W., Tottori.

Bingham, Miss Anne, Kobe.
 Bradshaw, Miss A. H., Sendai.
 Burnett, Miss Eleanor S., Kobe.
 Cary, Miss Alice E., Maebashi. (A).
 Cary, Rev. Frank & W., Otaru.
 Clapp, Miss Frances B., Kyoto.
 Clark, Rev. C. A., & W., Miyazaki.
 Cobb, Rev. E. S., & W., Kyoto.
 (A).

Coe, Miss Estella L., Tottori.
 Cozad, Miss Gertrude, Kobe.
 Curtis, Miss Edith, Osaka.
 Curtis, Rev. W. L., & W., Kyoto.
 De Forest, Miss C. B., Kobe.
 Denton, Miss M. F., Kyoto.
 Downs, Rev. A. W., & W., Tokyo.
 Downs, Rev. Darlev, Kyoto.
 Fanning, Miss K. F., Kobe. (A).
 Field, Miss Sarah M., Kobe.
 Gordon, Mrs. M. L., Kyoto.
 Griswold, Miss Fannie E., Maebashi.
 Grover, Mr. D. I., & W., Kyoto.
 Gulick, Rev. Dr. S. L., & W., Kyoto. (A).
 Hackett, Mr. H. W., & W., Tokyo.
 Hall, Rev. M. E., & W., Maebashi.
 Holmes, Rev. J. C., & W., Tokyo.
 (A).

Howe, Miss A. L., Kobe.
 Hoyt, Miss O. S., Matsuyama.
 Husted, Miss E. E., Kobe.
 Judson, Miss C., Matsuyama.
 Learned, Rev. Dr. D. W., D. D., & W., Kyoto.
 Lombard, Rev. F. A., & W., Kyoto.
 McCausland, Miss Isabelle, Kobe.
 Meran, Rev. S. F., & W., Osaka.
 Newell, Rev. Dr. H. B., & W., Matsuyama.
 Olds, Rev. C. B., & W., Okayama.
 Parmelee, Miss H. F., Akashi.
 Pedley, Rev. Dr. Hilton, & W., Kyoto.
 Rowland, Rev. Dr. G. W., & W., Sapporo.
 Rupert, Miss N. L., Kobe.
 Searle, Miss S. A., Kobe.
 Sistare, Mrs. Wm. M., Jr., Sapporo.
 Stanford, Rev. A. W., & W., Kobe.
 Stowe, Miss G. H., Kobe.
 Stowe, Miss M. E., Kobe.
 Titus, Miss Grace E., Osaka.

Warren, Rev. C. M., & W., Miyazaki.

3. Australian Board of Missions.
 Harrison, Rev. E. R., & W., Chiba.

4. American Christian Convention.
 Fry, Rev. E. C., & W., Utsunomiya.
 Garman, Rev. C. P., & W., Tokyo.
 McKnight, Rev. Wm. L., & W., Tokyo.
 Stacy, Miss Martha R., Tokyo.
 Woodworth, Rev. Dr. A. D., & W., Sendai.

5. American Episcopal Church.

(a) KYOTO DISTRICT

Aldrich, Miss Martha, Kyoto. (Retired).
 Ambler, Miss M., Kyoto.
 Bull, Miss Leila, Osaka.
 Chapman, Rev. J. J., Kyoto.
 Correll, Rev. Dr. I. H., Tokyo.
 Denton, Miss Grace, Fukui.
 Dissosway, Miss S. T., Kyoto.
 Dooman, Rev. Isaac, Tsu.
 Gardiner, Miss Ernestine W., Kyoto.
 Humphreys, Miss Marian, Sendai.
 Laning, Miss Mary, Nara.
 Lloyd, Rev. J. H., Wakayama.
 McGill, Miss Mary B., Kyoto.
 McGrath, Miss E. S., Kyoto.
 McSparran, Jos., L. M. D., & W., Osaka. (A).
 Neely, Miss Clara. (A).
 Peck, Miss S. P., Kyoto.
 Smith, Rev. P. A., & W., Kanazawa.
 Spencer, Miss M. D., Kyoto.
 Tetlow, Miss H. L., Fukui.
 Tucker, Rt. Rev. Bishop H. St. G., & W., Kyoto.
 Williams, Miss Hallie R., Kyoto.

(b) TOKYO DISTRICT

Andrews, Rev. R. W., & W., Tokyo.
 Ashby, J., M. D., Tokyo. (A).

Babcock, Miss B. R., Hachioji.
 Binsted, Rev. N. S., & W., Akita.
 (A).

Boyd, Miss L. H., Tokyo.
 Bristowe, Miss F. M., Taira.
 Carlsen, Deaconess V. D., Mac-
 bashi.
 Chappell, Rev. J., & W., Tokyo.
 (A).

Cornwall-Leigh, Miss M. H., Kusa-
 tsu.

Dixon, Miss E. M., Morioka.
 Doane, Miss Marion S., Tokyo.
 Evans, Rev. Chas. H., & W., Mito.
 Fauntleroy, Miss Gladys D., Tokyo.
 Gardiner, Miss J. McD., & W.,
 Tokyo. (Retired).

Gray, Miss Gladys, Sendai.
 Heywood, Miss C. G., Tokyo. (A).
 Hittle, Miss Dorothy, Hirosaki.
 Kinsley, Miss Amy W., Akita.
 Knapp, Deaconess Susan T., Tokyo.
 Madeley, Rev. W. F., & W., Sendai.
 Mann, Miss Irene P., Nikko.
 McKechnie, Mr. Alexander R.,
 Ikebukuro, Tokyo-fuka.

McKim, Miss Bessie, Okubo, Tokyo-
 fuka.

McKim, Mt. Rev. Bishop, John,
 Tokyo.

McKim, Rev. J. Cole, & W., Aizu-
 Wakamatsu.

McKin, Miss Nellie, Tokyo.
 Mead, Miss Bessie, Yamagata.
 Meredith, Rev. F. C., Aomori. (A).
 Newbold, Deaconess E. G., Aomori.
 Nichols, Rev. S. H., & W., Hiro-
 saki.

Ranson, Deaconess Anna L., Sen-
 dai.

Reifsnider, Rev. Dr. C. S., & W.,
 Tokyo.

Rix, Miss Carol M. (A).
 Scherschewsky, Miss C. E., Tokyo.
 (A).

St. John, Mrs. David, Tokyo.
 Sweet, Rev. Dr. C. F., Shimo
 Shibuya, Tokyo-fuka.

Teusier, R. B., M. D., & W., Tokyo.
 Upton, Miss E. F., Omiya.
 Verbeck, Miss Eleanor, Sendai.
 Welbourn, Rev. J. A., & W., Tokyo.
 Wright, Miss A. H., Urawa.

6. American Unitarian Association:
 Day, Rev. John B. W., Tokyo.

7. Assembly of God.

Johnson, Miss Ruth, Yokohama.
 Juergensen, Miss Agnes, Tokyo.
 Juergensen, Mr. C. F., & W., Tokyo.
 Juergensen, Mr. J. W., Tokyo.
 Juergensen, Miss Marie, Tokyo.
 Monroe, Mr. Alexander & W.,
 Tokyo-fuka.

Moore, Mr. B. S., & W., Yoko-
 hama.

Wengler, Miss Jessie, Yokohama.

8. Bible Societies.

Aurell, Rev. K. E., & W., Oimachi,
 Tokyo-fuka.

Lawrence, Mr. A., & W., Naga-
 saki. (A).

Parrott, Mr. F., & W., Kobe.

9. Christian and Missionary Al- liance.

Francis, Miss R. M., Fukuyama.

Francis, Rev. T. R., & W., Matsu-
 yama.

Green, Rev. C. P., & W., Hiro-
 shima.

Lindstrom, Rev. H. L., & W.,
 Hiroshima. (A).

Petric, Rev. Arthur, & W., Hiro-
 shima.

Wylie, Miss M. L., Shobara.

10. Christian Literature Society of Japan (Nihon Kobun Kyo- kwai). 8 Akashi-cho, Kyo- bashi-ku, Tokyo. (F.C. Tokyo 37,134).

Exec. Sec'y: Wainright, Rev. Dr.
 S. H.

11. Churches of Christ (See United Christian Missionary Society).

12. Church Missionary Society.

(a) HOKKAIDO SOCIETY

Batchelor, Ven Archdeacon J. D.
 D., & W., Sapporo.

Bryant, Miss E. M., Piratori.
 Evans, Miss A., Otaru.
 Hughes, Miss A. M., Rumoi Machi.
 Jex-Blake, Miss M. R., Muroran.
 Lang, Rev. D. M., & W., Hakodate. (A).
 Norton, Miss E. L. B., Sapporo.
 Stevenson, Miss G. S., Otaru. (A).

(b) KYUSHU DIOCESE

Cockram, Miss H. S., Kurume. (A).
 Duke, Rev. M. O. M., & W., Oita. (A).
 Freeth, Miss F. M., Kumamoto.
 Hind, Rev. J., & W., Kokura.
 Horne, Miss A. J. C., Nogata.
 Hutchinson, Rev. A. C., & W., Fukuoka.
 Keen, Miss E. M., Nagasaki.
 Lane, Miss E. A., Kagoshima. (A).
 Lea, Pt. Rev. Bishop A., D. D., & W., Fukuoka.
 Nott, Miss L. F., Kagoshima.
 Painter, Rev. S., & W., Kokura.
 Pearce, Miss D. M., Kagoshima.
 Pickard-Cambridge, Rev. Co. O., & W., Saseho.
 Sells, Miss E. A. P., Oita.
 Thompson, Miss F. M., Kogoshima. (A).

(c) OSAKA DIOCESE

Barclay, Mr. J. G., & W., Matsuye. (A).
 Boulton, Miss E. B., Osaka. (A).
 Boydell, Miss K. M., Osaka.
 Chapman, Rev. G., & W., Ashiya.
 Cox, Miss A. M., Amagasaki, Osaka-fuka.
 Fugill, Miss F. M. (A).
 Galgey, Miss L. A., Fukuyama.
 Henty, Miss A. M., Kure.
 Howard, Miss R. D., Osaka.
 Hutchinson, Rev. E. G., Hamada.
 Lawrence, Miss H. M., Kure.
 Mann, Rev. J. C., & W., Yonago. (A).
 Nash, Miss E., Yonago.
 Preston, Miss E. D., Tokushima. (A).
 Rawlings, Rev. G. W., & W., Osaka.
 Scott, Rev. J. J., & W., Tokushima.

Shaw, Miss L. L., Osaka.
 Tristram, Miss K. A. S., Osaka.
 Walsh, Rev. G. J., & W., Tokushima. (A).
 Walton, Rev. W. H. M., & W., Hiroshima.
 Williams, Miss A. C., Osaka.
 Worthington, Miss H. J., Ashiya.

(d) SOUTH TOKYO DIOCESE

Bleby, Rev. H. L., & W., Tokyo.
 Bosanquet, Miss A. C., Tokyo.
 Buncombe, Rev. W. P., & W., Tokyo.
 Cowl, Rev. J., & W. (A).
 Elwin, Rev. W. H., & W., Tokyo.
 Forester, Rev. the Hon. O. St.M., & W., Yokohama.
 Roberts, Miss A., Tokyo.
 Sander, Miss M., Tokyo. (A).

13. Church of England. (Not listed under C. M. S. or S. P. G.)

Austen, Rev. W. T., & W., Yokohama.
 Boutflower, Miss M. M., Yokohama.
 Bushe, Miss S. L. K., Tokyo.
 Colborne, Mrs. W. W., Hojo.
 Holland, Miss J. M., Osaka.
 Riddell, Miss H., Kumamo'o.
 Rowlands, Rev. F. W., & W., Fukuoka.
 Spackman, Rev. H. C., & W., Ikebukuro, Tokyo-fuka. (A).

14. Church of England in Canada.

Archer, Miss A. L., Gifu.
 Baldwin, Rev. J. M., & W., Nagoya.
 Bowman, N. F. J., Toyohashi.
 Cooke, M. S., Nagoya.
 Corey, Rev. H. H., & W., Nagoya.
 Hamilton, Rt. Rev. Bishop H. J., D. D., & W., Nagoya.
 Hamilton, Miss Florence, Matsumoto.
 Hawkins, Miss F. B., Tokyo.
 Isaac, Miss I., Matsumoto.
 Lenox, Miss E., M. D., Matsumoto. (A).
 Makeham, Miss S. E., Nagano.

Millman, Rev. R. M., & W., Toyohashi.

Moss, Miss A., Toyohashi.

Powles, Rev. P. S. C., & W., Takata.

Robinson, Rev. C. C., & W., Nagoya.

Robinson, Rev. Dr. J. Cooper, Gifu.

Spencer, Rev. V. C., Nagano.

Spencer, Miss F. A., Ueda.

Trent, Miss E. M., Nagoya.

Waller, Rev. J. G., & W., Nagano. (A).

Young, Miss M. M., Nagoya.

15. Church of God.

Alexander, Miss Grace. (A).

Alexander, Rev. W. G., & W. (A).

Chambers, Miss Zuda Lee., Tokyo.

Croce, Rev. John D., & W., Tokyo.

16. Church Publication Society (Seikokwai Shippansha).

17 Takekuwa - cho, Kyobashi - ku, Tokyo.

Secy: Correll, Rev. Dr. J. H.

17. Community of the Epiphany (See Society for the Propagation of the Gospel in Foreign Parts).

18. Door of Hope Mission.

Taylor, Mr. W. J., & W., Kobe.

19. Evangelical Association.

Bauernfeind, Miss Susan M., Tokyo.

Berner, Miss Natalie, Tokyo.

Erfmeyer, Miss Edna L., Osaka.

Erfmeyer, Miss Florence, Osaka.

Garmerstfelder, Miss Mary, Tokyo.

Kramer, Miss Lois F., Tokyo.

Kramer, Miss Sarah C., Tokyo.

Mauk, Miss Laura, Tokyo. (A).

Mayer, Rev. P. S., & W., Shimo Ochiai-mura, Tokyo-fuka.

Ranck, Miss Elmina, Koriyama.

Schirmer, Miss Kathryn F., Koriyama,

Schwab, Rev. B. T., & W., Shimo Ochiai-mura Tokyo-fuka. (A).

Schweitzer, Miss Edna M., Tokyo. (A).

Steinmetz, Miss Esther, Osaka.

Thede, Rev. Harvey & W., Shimo Ochiai-mura, Tokyo-fuka.

Umbreit, Rev. Dr. S. J., & W., Shimo Ochiai-mura, Tokyo-fuka.

20. Free Methodist Church.

Aylard, Miss Gertrude, Osaka.

Haslam, Rev. Oliver R., & W., Akashi.

Hessler, Miss Minnie K., Sumoto.

Millican, Rev. Roy W., & W., Osaka.

Mylander, Miss Ruth, Osaka.

Pickens, Miss Lillian O., Osaka.

Wagner, Rev. Henry Howard, & W., Sumoto.

Youngren, Rev. August, & W., Osaka. (A).

21. Friends' Mission.

Binford, Mr. Gurney, & W., Mito. (A).

Bowles, Mr. Gilbert, & W., Tokyo.

Clark, Miss Rosamond H., Tokyo.

Jones, Mr. Thos. E., & W., Mito.

Lewis, Miss Alice G., Tokyo.

Nicholson, Mr. Herbert V., & W., Tokyo. (A).

Rhoads, Miss Esther B., Tokyo.

Sharpless, Miss Edith F., Mito.

22. General Evangelical Protestant Missionary Society.

Hunziker, Rev. J., & W., Tokyo.

23. Hephzibah Faith Missionary Association.

Adams, Rev. Roy P., & W., Sakurara.

Beers, Miss Susan, Choshi.

Byler, Miss Gertrude, Choshi.

Glenn, Miss Agnes, Choshi.

Kludas, Mrs. Evangeline, Choshi.
Mintle, Miss Rosa, Yokohama.
Severson, Miss Hazel, Choshi.

24. Japan Book & Tract Society
(Representing The Religious
Tract Society, London, and
the American Tract Society,
New York), 30 Tameike-cho,
Akasaka-ku, Tokyo. Tel.
Shiba 4574.

Braithwaite, Mr. Geo., Tokyo.

25. Japan Evangelistic Band.

Braithwaite, Mrs. Geo., Tokyo.
Bullock, Miss E. A. (A).
Burnet, Miss M., Ashio.
Coles, Miss Alice M., Matsuye.
Cuthbertson, Mr. J., & W., Tokyo.
Dyer, Mr. A. L., & W. (A).
Gillespy, Miss J. C., Kobe.
Harris, Mr. R. W., & W., Tokyo.
Hoare, Miss D., Osaka.
Mozley, Miss Grace, Osaka. (A).
Smith, Miss Irene Webster, Okubo.
(A).
Soal, Miss A., Okubo.
Wilkes, Mr. Paget, & W., Kobe.
Wilkinson, Mr. Cecil S., & W.
(A).

26. Japan Rescue Mission. 348
Kashiwagi, Yodobashi Machi,
Tokyo-fuka.

Butler, Miss Bessie.
Penrod, Miss C. T., Matron. (A).
Roskilly, Miss Frances, W.
Whiteman, Miss Mary.

**27. Lutheran Gospel Association
of Finland.**

Lindgren, Rev. R., & W., Kami
Suwa.
Minkkinnen, Rev. T., & W., Kami
Suwa. (A).
Nylund, Miss J., Iida Machi. (A).
Salonen, Rev. K. E., & W., Iida
Machi. (A).
Savolainen, Rev. J. V., Sapporo.
(A).

Tammio, Rev. K., & W., Iida
Machi. (A).
Uusitalo, Miss S., Nishi Sugamo-
Machi, Tokyo-fuka.

28. Methodist Church of Canda.

Ainsworth, Rev. F., & W., Toyama.
(A).
Allen, Miss A. W., Tokyo.
Armstrong, Miss M. E., Toyama.
Armstrong, Rev. Dr. R. C., & W.,
Tokyo.
Barr, Miss Lulu, Tokyo.
Bates, Rev. Dr. C. J. L., & W.,
Kobe.
Blackmore, Miss I. S., Tokyo.
Campbell, Miss Edith, Tokyo. (A).
Chappell, Miss Constance S., Tokyo.
Clark, Miss Lola M., Tokyo.
Coates, Rev. Dr. H. H. & W.,
Hamamatsu.
Courtice, Miss Sybil R., Shizuoka.
Cragg, Rev. W. J. M., & W., Kobe.
Craig, Miss Margaret, Tokyo.
Drake, Miss Katherine I., Tokyo. (A).
Fryer, Rev. W. O., & W., Kofu.
Govenlock, Miss Isabelle, Tokyo.
Greenbank, Miss Kathleen, Tokyo.
Hambley, Miss Olive, Tokyo.
Hamilton, Miss F. G., Tokyo.
Harper, Miss Ruth A., Kofu.
Hart, Miss C. E., Nagano.
Hennigar, Rev. E. C., & W.,
Matsumoto.
Holmes, Rev. C. P., & W., Fukui.
Hurd, Miss Helen R., Ueda.
Jost, Miss H. J., Kanazawa.
Keagey, Miss M. D., Tokyo. (A).
Killam, Miss Ada, Ueda.
Lackner, Miss E. A., Kanazawa.
Lediard, Miss E., Kanazawa.
Lindsay, Miss O. C., Shizuoka.
McArthur, Miss K. W., Tokyo.
McKenzie, Mr. A. P. & W., Tokyo.
McKenzie, Rev. Dr. D. R., & W.,
Tokyo.
McLeod, Miss Anna O., Kanazawa.
McWilliams, Rev. W. R., & W.,
Kanazawa.
Misener, Mrs. E. W., Kobe.
Norman, Rev. Dr. D., & W.,
Nagano.

Norman, Miss L., Kobe.
 Outerbridge, Rev. H. W., & W., Kobe.
 Parker, Miss Mary M., Shizuoka.
 Pinsent, Miss A. M., Toyama.
 Preston, Miss E. A., Tokyo.
 Price, Rev. P. A., & W., Tokyo.
 Robertson, Miss M. A., Kofu. (A).
 Rorke, Miss Luella M., Tokyo.
 Ryan, Miss Esther L., Kofu.
 Sannby, Rev. Dr. J. W., & W., Tokyo. (A).
 Scott, Miss Mary, Nagano.
 Staples, Miss Marie W., Tokyo.
 Strothard, Miss Alice, Kofu.
 Tait, Miss S. O., Tokyo.
 Tench, Rev. G. R., & W., Kobe.
 Tweedie, Miss E. G., Kofu.
 Whiting, Rev. M. M., Kobe.
 Wilkinson, Rev. A. T., & W., Shizuoka. (A).
 Woodsworth, Rev. H. F., & W., Kobe.

29. Methodist Episcopal Church.

(a) JAPAN MISSION COUNCIL

Alexander, Rev. R. P. & W., Tokyo. (A).
 Berry, Rev. Dr. A. D., Tokyo.
 Bishop, Rev. Chas., & W., Tokyo.
 Bruner, Mr. G. W., & W., Nagasaki.
 Bull, Rev. E. R., & W., Kagoshima.
 Chappell, Rev. Dr. B., Tokyo.
 Davison, Rev. Dr. J. C., Kumamoto. (A).
 Draper, Rev. Dr. G. F., & W., Tokyo.
 Heckelman, Rev. Dr. F. W., & W., Sapporo.
 Iglehart, Rev. C. W., & W., Sendai.
 Iglehart, Rev. Dr. E. T., Tokyo. (A).
 Krider, Rev. W. W., & W., Tokyo.
 Martin, Prof. J. V., & W., Tokyo. (A).
 Scott, Rev. & F. N., & W., Nagasaki.
 Shacklock, Mr. R. F., Tokyo.
 Smith, Rev. Dr. F. H., & W., Seoul, Korea.

Spencer, Rev. Dr. D. S., & W., Fukuoka.
 Spencer, Rev. R. S., & W., Fukuoka.

Associate Members:

Johns, Mr. H. W., & W., Tokyo. (A).
 Moon, Miss Mira B., Tokyo.
 Stander, Miss Rachel, Tokyo.

(b) EAST CONFERENCE, WOMAN'S FOREIGN MISSIONARY SOCIETY

Alexander, Miss V. Elizabeth, Sapporo.
 Atkinson, Miss Anna P., Tokyo.
 Bailey, Miss Barbara M., Tokyo.
 l'assett, Miss Bernice C., Tokyo.
 Baucus, Miss Georgiana, Yokohama (Ind.).
 Bodley, Miss Ellison W. (A).
 Chappell, Miss Mary H., Tokyo.
 Chase, Miss Laura. (A).
 Cheney, Miss Alice, Tokyo. (A).
 Curtice, Miss Lois K., Hirosaki.
 Couch, Miss Lois K., Hirosaki.
 Daniel, Miss N. Margaret, Yokohama.
 Dickerson, Miss Augusta, Hakodate.
 Dickinson, Miss E. E., Yokohama.
 Draper, Miss Marion R., Yokohama.
 Draper, Miss Winifred F., Hirosaki.
 Fehr, Miss Vera, Hirosaki.
 Gard, Miss Blanche A., Tokyo.
 Goodwin, Miss Lora C., Hakodate. (A).
 Haberman, Miss Margaret A., Tokyo.
 Heaton, Miss Carrie A., Sendai.
 Hitch, Miss Alice E., Nagoya.
 Imhof, Miss Louisa, Sendai.
 Killhefer, Miss Marie, Tokyo.
 Lee, Miss Edna M., (A).
 Lee, Miss Mabel, Sendai.
 MacIntire, Frances W., (A).
 Miller, Miss Etta, Sapporo. (A).
 Paine, Miss Mildred A., Tokyo.
 Pider, Miss Myrtle A., Tokyo.
 Russel, Miss M. Helen, Hirosaki.
 Seeds, Miss Leonora M., Yokohama.

Slate, Miss Anna B., Yokohama.
 Sprowles, Miss Alberta B., Tokyo.
 Taylor, Miss Erma M. (A).
 Thurston, Miss Esther V., Tokyo.
 Wagner, Miss Dora, Hakodate.
 Weiss, Miss E. Ruth, Tokyo.
 Wythe, Miss K. Grace, Nagoya.

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Kjlburn, Miss Eliz. H., Kumamoto.

Lee, Miss Eliz. M. (A).

Lewis, Miss Donna M., Nagasaki.

Oldridge, Miss Mary B., Nagasaki.

Pekham, Miss Caroline S., Nagasaki. (A).

Peet, Miss Azalia E., Kagoshima.

Starkey, Miss Bertha, Fukuoka.

Teague, Miss Carolyn M., Kumamoto.

White, Miss Anna Laura, Nagasaki.

Young, Miss Mariana, Nagasaki. (A).

**30. Methodist Episcopal Church,
 South.**

Bennett, Miss Nellie, Hiroshima.

Callahan, Rev. W. J., & W., Matsuyama.

Cabb, Mr. John B., & W., Kobe.

Cook, Miss M., M., Hiroshima.

Davis, Rev. W. A., & W., Beppu. (A).

Demaree, Rev. T. W. B., & W., Oita.

Fisher, Mr. Sterling & W., Kobe.

Frank, Rev. J. W., & W., Uwajima.

Gaines, Miss N. B., Hiroshima.

Gaines, Miss Rachel, Hiroshima.

Gist, Miss Annette, Oita. (A).

Haden, Rev. Dr. T. H., Kobe.

Hager, Miss Blanche D., Oita.

Hager, Rev. S. E., & W., Himeji.

Hatcher, Miss A. K., Hiroshima.

Holland, Miss Charlie, Kobe. (A).

Hughes, Rev. H. L., & W., Tokyo.

Jones, Rev. H. P., & W., (A).

King, Mr. C. H., Himeji.

Matthews, Rev. W. K., & W., Kobe.

Meyers, Rev. J. T., & W., Ashiya.

Miller, Miss Janet, Hiroshima.

Newcomb, Miss Ethel, Kobe.

Newton, Rev. Dr. J. C. C., & W., Kobe.

Ogburn, Rev. N. S., & W., Kobe.

Oxford, Mr. J. S., & W., Kobe.

Searcy, Miss Mary G., Tokyo.

Shannon, Miss Ida L., Hiroshima.

Shanon Miss Katherine, Hiroshima.

Shaver, Rev. I. L., & W., Hiroshima.

Sims, Mr. J. Grover, & W., Kobe.

Smith, Prof. Roy, & W., Kobe. (A).

Stevens, Miss C. B., Hiroshima.

Stewart, Rev. R. S., & W., Kobe.

Stewart, Rev. S. A., & W., Hiroshima.

Towson, Miss Manic, Hiroshima.

Towson, Rev. W. E., & W., Kyoto.

Van Hooser, Miss Ruby, Tokyo.

Wainright, Rev. Dr. S. H., Tokyo.

Weakley, Rev. W. R., & W., Ashiya. (A).

Whitehead, Miss Mabel, Oita.

Williams, Miss A. B., Kobe.

Wilson, Rev. W. A., & W., Okayama.

Worth, Miss Ida M., Oita.

31. Methodist Protestant Church.

(a) BOARD OF FOREIGN MISSIONS

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(b) WOMAN'S FOREIGN MISSIONARY SOCIETY.

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Mallett, Miss Gertrude, Yokohama.

Williams, Miss Mary E., Nagoya.

Wolfe, Miss Viola A., Yokohama.

32. Methodist Publishing House. 1
Ginza, Shichome, Kyobashi-
ku, Tokyo. (Tel. Kyobashi
252).

Manager, Mr. R. F. Shacklock, 6
Aoyama Gakuin, Tokyo.

33. Nazarene Church.

Goodwin, Mr. P. J., & W., Kyoto.
Karns, Miss Bertie, Omuta.
Privat, Miss Gertrude, Okayama.
Staples, Mr. I. B., Kumamoto. (A).

34. Omi Mission.

Bonta, Mr. Edwin, Hachiman.
Vories, Mr. John, & W., Hachi-
man.
Vories, Mr. Wm., M., & W., Hachi-
man.
Waterhouse, Rev. P. B., & W.,
Hachiman. (A).

35. Oriental Missionary Society.
391 Kashiwagi, Yodobashi
Machi, Tokyo-fuka.

Cowman, Rev. C. E., & W. (A).
Haines, Rev. Paul, & W.
Hertzler, Miss Verna S.
Kilbourne, Rev. E. A., & W.
Kilbourne, Rev. E. L., & W.
Moyer, Miss Pauline Y.
Woods, Rev. Harry F.
Young, Miss Helen B.

36. Pentecost Bands of the World.

Abel, Rev. Fred & W., Kashiwagi,
Tokyo-fuka.

**37. Presbyterian Church in the U.
S. A.**

Alexander, Miss Mary V., Tsuno-
hazu, Tokyo-fuka.
Alexander, Miss Sallie. (A).
Alexander, Mrs. T. T., Tsunohazu,
Tokyo-fuka.

Ayres, Rev. Dr. J. B., Osaka.
Bigelow, Miss G. S., Shimono-seki-
Brokaw, Rev. Dr. H., & W., Kyo.
to.

Buchanan, Rev. D. C., & W., To-
kyo.

Chapin, Miss Louise, Kanazawa.

Chapman, Rev. E. N., Shingu.

Clark, Rev. E. M., & W., Yama-
guchi.

Clarke, Miss S. F., Kanazawa. (A).

Curtis, Rev. F. S., & W., Shimono-
seki.

Daugherty, Miss L. G., Tokyo. (A).

Davidson, Miss F. E., Sapporo.

Detweiler, Rev. J. E., & W., Osaka.

Dosker, Rev. R. J., & W. (A).

Dunlop, Rev. Dr. J. G., & W.
Tokyo.

Eaton, Miss A. G., Kanazawa.

Ensign, Miss A. E., Tokyo.

Evans, Miss Elizabeth M., Sapporo.
(A).

Fleming, Miss M. A., Tokyo.

Fulton, Rev. Dr. G. W.

Garvin, Miss A. E., Kure.

Gorbold, Mrs. R. P., Osaka.

Hail, Rev. Dr. A. D., Osaka.

Hail, Rev. Dr. J. B., & W., Waka-
yama.

Hail, Mrs. J. E., Osaka.

Halsey, Miss L. S., Tokyo.

Hannaford, Rev. H. D., & W.,
Tsu.

Hereford, Rev. W. F., D. D., & W.,
Hiroshima.

Imbrie, Rev. Dr. Wm., & W., To-
kyo.

Johnstone, Miss J. M. (A).

Kerr, Rev. Wm. C., & W., Seoul,
Korea.

Lake, Rev. L. C., & W., Sapporo.

Lamott, Rev. W. C., & W., Fukui.

Landis, Rev. H. M., & W., Tokyo.

Leavitt, Miss Julia, Tanabe.

London, Miss M. H., Tokyo. (A).

Luther, Miss Ida R., Kanazawa. (A).

MacDuff, Miss Esther, Tokyo.

McCauley, Mrs. J. K., Tokyo. (A).

McCrory, Miss C. H., Otaru.

McDonald, Miss M. D., Tokyo.

Mackenzie, Miss V. M., Shimono-
seki.

Miles, Miss Mary, Tokyo.
 Milliken, Miss E. P., Tokyo.
 Monk, Miss A. M., Sapporo.
 Morgan, Miss A. E., Yokkaichi.
 Murray, Rev. Dr. D. A., & W., Tokyo.
 Palmer, Miss H. M., Tokyo.
 Pierson, Rev. Dr. G. P., & W., Nokkeushi.
 Porter, Miss F. E., Kyoto.
 Ransom, Miss M. H., Wakayama.
 Reischauer, Rev. Dr. A. K., & W., Tokyo.
 Reiser, Miss A. E., Tokyo.
 Riker, Miss Jessie, Yamada.
 Smith, Miss S. C., Sapporo.
 Thompson, Mrs. David, Tokyo.
 Walser, Rev. T. D., & W., Tokyo.
 Wella, Miss L. A., Yamaguchi.
 West, Miss A. B., Tokyo.
 Whitener, Rev. H. C., & W., Asahigawa.
 Wilson, Miss Gertrude, Tokyo.
 Winn, Rev. M. C., & W., Kanazawa.
 Winn, Rev. Dr. T. C., & W., Port Arthur, Manchuria.

38. Presbyterian Church in U. S., South.

Atkinson, Miss M. J., Takamatsu.
 Blakeney, Miss Bessie, Nagoya.
 Brady, Rev. J. H., & W., Susaki.
 Buchanan, Miss E. O., Gifu. (A).
 Buchanan, Rev. Dr. W. C., & W., Gifu.
 Buchanan, Rev. Dr. W. McS., & W., Kobe. (A).
 Coursar, Rev. J. E., & W., Okazaki.
 Cumming, Rev. Dr. C. K., Toyohashi.
 Curd, Miss L. (A).
 Dowd, Miss Annie, Kochi.
 Erickson, Rev. S. M., & W., Takamatsu. (A).
 Fulton, Rev. C. D., Okazaki.
 Fulton, Rev. Dr. S. P., & W., Kobe.
 Hassell, Rev. A. P., & W., Tokushima.
 Hassell, Rev. J. W., & W., Marugame.

Kirtland, Miss L., Nagoya.
 Logan, Rev. Dr. C. A., & W., Nagoya.
 Lumpkin, Miss E., Tokushima.
 McAlpine, Miss Jean, Nagoya.
 McAlpine, Rev. Dr. R. E., & W., Nagoya.
 McElroy, Rev. I. S., Jr., & W., Marugame.
 McIlwaine, Rev. W. A., & W., Kochi.
 McIlwaine, Rev. Dr. W. B., & W., Kochi.
 Moore, Rev. J. W., & W., Susaki. (A).
 Myers, Rev. Dr. H. W., Kobe.
 Ostrom, Rev. Dr. H. C. (A).
 Patton, Miss A. V., Toyohashi.
 Smythe, Rev. L. C. McC., & W., Nagoya. (A).

39. Railway Mission. 123 Kashiwagi, Yodobashi Machi, Tokyo-fuka.

Gillett, Miss E. R.

40. Reformed Church in America.

Booth, Rev. Dr. E. S., & W., Yokohama.
 Couch, Miss S. M., Nagasaki.
 Demarest, Miss May B., Yokohama.
 Fleming, Miss A. M., Nagasaki.
 Harvey, Miss A. L., Shimo Osaki, Tokyo-fuka.
 Hoekje, Rev. W. G., & W., Kogoshima.
 Hospers, Miss H. E., Saga.
 Kuyper, Rev. H., Oita.
 Kuyper, Miss J. M., Yokohama.
 Lansing, Miss H. M., Fukuoka.
 Moulton, Miss Julia, Yokohama.
 Noordhoff, Miss Jeane, Shimonoseki.
 Oltmans, Rev. Dr. A., & W., Tokyo.
 Oltmans, Miss C. Janet, Yokohama.
 Oltmans, Miss F. E., Saga.
 Peeke, Rev. Dr. H. V. S., & W., Tokyo.
 Pieters, Rev. A., & W., Fukuoka.
 Pieters, J. A. Shimonoseki.

Ruigh, Rev. D. C., & W., Nagasaki.

Ryder, Rev. S. W., & W. (A).

Shafer, Rev. L. J., & W., Nagasaki.

Stegeman, Rev. H. V. E., & W., Shimo Osaki, Tokyo-fuka.

Van Bronkhorst, Rev. A., & W., Saga.

Winn, Miss M. Leila. (A).

41. Reformed Church in U. S.

Ankeney, Rev. Alfred, Aomori. (A).

Brick, Miss Ollie A., Sendai.

Faust, Rev. Dr. A. K., & W., Sendai.

Fesperman, Rev. F. L., & W., Yamagata.

Fisher, Mr. I. G., Sendai.

Gerhard, Miss Mary E., Sendai.

Gerhard, Rev. P. L., & W., Sendai.

Guinther, Rev. E. H., & W., Sendai.

Hansen, Miss K. I., Sendai.

Kriete, Rev. C. D., & W., Yamagata.

Lindsey, Miss L. A., Sendai.

Miller, Rev. H. K., & W., Tokyo. (A).

Moore, Rev. Dr. J. P., & W., Sendai.

Nace, Rev. I. G., & W., Tokyo.

Nau, Miss Catherine, Sendai.

Nicodemus, Prof. H. B., & W., Sendai.

Noss, Rev. Dr. C., & W., Sendai.

Nugent, Rev. W. Carl, & W., Tokyo.

Pifer, Miss B. Catherine, Nagasakimura, Tokyo-fuka.

Schaffner, Rev. P. F., & W., Aizu-Wakamatsu.

Schneider, Rev. Dr. B. B., & W., Sendai.

Schneider, Miss Mary E., Sendai.

Seiple, Rev. Dr. W. G., & W., Sendai. (A).

Singley, Rev. D. F., & W., Morioka.

Smith, Prof. A. D., Sendai.

Stoudt, Prof. O. M., Sendai.

Zaugg, Rev. Dr. E. H., Sendai.

Zetty, Miss Eliz. C., Sendai.

42. Roman Catholic Church.

(a) APOSTOLIC PREFECTURE OF NIIGATA

(Society of the Sacred Word—S. V. D.)

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Dietrich, Rev. Joseph, Akita.

Finger, Rev. Franz, Akita.

Friese, Rev. Franz, Akita.

Gabriel, Rev. Theodor, Tsurugaoka.

Gerhards, Rev. Joseph, Toyama.

Herrmann, Rev. Paul, Niigata.

Mizdalek, Rev. Alfour, Kanazawa.

Mohr, Rev. Joseph. (A).

Oertle, Rev. Karl, Akita.

Puhl, Rev. Wilhelm, Akita.

Reiners, Rt. Rev. Joseph, Apost. Prefect, Kanazawa.

Reinirkens, Rev. Hubert, Akita.

Rosenhuber, Rev. Alois, Kosaka.

Schoeppler, Rev. Philipp, Yamagata.

Stoecke, Rev. Wilhelm. (A).

Willmes, Rev. Berthard, Kanazawa.

Zimmermann, Rev. Johann, Takata.

(Sisters of the Holy Spirit—S. Sp. S.)

Avereck, Sister Felicia, Akita.

Hasenbring, Sister Caeciliana, Kanazawa.

Heimgartner, Sister Pia, Akita.

Lennartz, Sister Verena, Kanazawa.

Niessing, Sister Armellina, Kanazawa.

Reiter, Sister Irens, Akita.

Schmitz, Sister Achatia, Akita.

Weiz, Sister Hildeberta, Akita.

Wevers, Sister Nicomedia, Kanazawa.

(b) APOSTOLIC PREFECTURE OF SAPPORO

(Order of St. Francis):

Bartholome, Brother Joseph, Sapporo.

Berning, Rev. Lucas, Sapporo.

Bertin, Rev. Maurice, Sapporo.

Breitung, Rev. Eusebius, Muroran.

Cloutier, Rev. Urbanus, Sapporo.

Gelinas, Rev. Calixtus, Asahigawa.
Hipp, Rev. Alexius, Hiroshima-
mura, Hokkaido.

Kinold, Rt. Rev. Wenceslaus,
Apostolic Prefect, Sapporo,
Kowarz, Rev. Agnellus, Toyohara
Machi, Karafuto.

Lang, Rev. Wolfgang, Sapporo.
Miebach, Rev. David, Kutchan
Machi.

Ruppel, Rev. Timotheus, Sapporo.
Saur, Brother Valentin, Sapporo.
Schmelz, Rev. Hilarius, Iwamiza-
wa Machi.

Vergott, Rev. Franz, Otaru.

(Franciscan Missionaries of Mary):
Fifteen Sisters conduct a hospital
(Tenshu Byoin) at Kita Niju-jo,
Higashi Sanhome, Sapporo.

(Franciscan Sisters of St. George):
Three Sisters, Kita Juroku-jo, Nishi
Nichome, Sapporo.

(c) APOSTOLIC PREFECTURE OF SHIKOKU

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Alvarez, Rt. Rev. Jose M., Apostolic
Prefect, Tokushima.
Calvo, Rev. Juan, Takamatsu.
Dominguez, Rev. Millan, Kochi.
Itoz, Rev. Tomas de la, Kochi.
Nieto, Rev. Claudio, Matsuyama.
Perez, Rev. Modesto, Tokushima.
Riuz, Rev. Macario, Uwajima.

(d) DIOCESE OF HAKODATE

Alberic, Rev., Kami Yunokawa,
Hokkaido.
Anchen, Rev. P. H., Hakodate.
Augustin, Rev., Trappist Monaste-
ry, Ishibetsu-mura, Hokkaido.
Berlioz, Rt. Rev. Bishop Alexandre,
Sendai.
Biannic, Rev. Jean, Hakodate.
Carpentier, Sister Ange, Sendai.
Cessalin, Rev. C. A., Kessenuma.
Corgier, Rev. F. F., Aomori.
Cornier, Rev. Alexandre, Hachino-
he.
Chambon, Rev. J. A., Sendai.
Deboissy, Sister Aimee, Sendai.

Deffrenes, Rev. J. B. J., Fukushi-
ma.

Dossier, Rev. R. E. F., Sambongi.
Favier, Rev. J. E., Hirosaki.

Gerard, Rev. Dom M., Trappist
Monastery, Ishibetsu-mura, Hok-
kaido.

Herve, Rev. F. J., Hakodate.

Hutt, Rev. A. J., Hakodate.

Jacquet, Rev. Claude, Sendai.

Lafon, Rev. Jean Henry, Koriya-
ma.

Lelasquier, Rev. Robt., Kami Yu-
nokawa, Hokkaido.

Marion, Rev. Petrus, Wakamatsu.

Mathon, Rev. R. L., Ichinoseki.

Montagu, Rev. E. L., Sendai.

Pouget, Rev. A. M. P., Morioka.

(e) DIOCESE OF NAGAZAKI

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Bois, Rev. F. L. J., Nagasaki.

Bois, Rev. J. F., Nagasaki.

Bonnet, Rev. M. J. C., Oshima.

Bouige, Rev. L. H., Oshima.

Breton, Rev. M. J. J. B., Nagasaki.

Chapdelaine, Rev. A. M., Nagasa-
ki. (A).

Combaz Rt. Rev. Bishop J. C.
Nagasaki.

Cotrel, Rev. P. L. M., Oita.

Drouet, Rev. F. P. V. M., Naga-
saki.

Fressenon, Rev. J. L. M., Kago-
shima.

Garnier, Rev. L. F., Amakusa Is-
land. (A).

Gracy, Rev. Léon, Nagasaki.

Halbout, Rev. A. A., Oshima.

Heuzet, Rev. A. E., Goto.

Joly, Rev. E. C., Oita.

Lemarie, Rev. F. P., Hitoyoshi.

Martin, Rev. J. M., Nagasaki.

Matrat, Rev. J. F., Hirado.

Raguet, Rev. E., Urakami.

Raoult, Rev. G. E., Kurume.

Thiry, Rev. F. J. J., Nagasaki.

Veillon, Rev. J. B., Miyazaki.

(f) DIOCESE OF OSAKA

Berges, Rev. A., Kobe.

Birraux, Rev. Jos., Osaka.

Bousquet, Rev. M. J. L., Osaka.

Castanier, Rt. Rev. Bishop J. B., Osaka.

Cettour, Rev. Jeremie, Yamaguchi.

Charron, Rev. I. A., Aimeji.

Daridon, Rev. Henri, Tottori.

Deruy, Rev. Georges, Matsuya.

Duthu, Rev. Jean Baptiste, Okayama.

Fage, Rev. Pierre, Kobe.

Geley, Rev. J. B. J., Wakayama.

Grinand, A. M. G., Kyoto.

Marie, Rev. Louis C., Hiroshima.

Marmonier, Rev. P. C. H., Osaka.

Perrin, Rev. Henri, Kobe.

Puissant, Rev. L. J. M., Tsu.

Relave, Rev. J. L., Miyazu.

Rey, Rev. J. A., Tamashima.

Vagner, Rev. A., Nara.

Villion, Rev. Aime, Hagi.

(g) DIOCESE OF TOKYO

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Beauve, Rev. Auguste Pierre, Nagoya.

Billing, Rev. A. L., Nagoya.

Cadilhac, Rev. H. L., Utsunomiya.

Caloin, Rev. Edmond, Yokohama.

Cessalin, Rev. G. J. B., Matsumoto.

Cherel, Rev. J. M. F., Tokyo.

Delahaye, Rev. L. A., Shizuoka.

Drouart de Lezey, Rev. L. F., Gotemba.

Flaujac, Rev. J. M. C., Tokyo.

Giraudias, Rev. J. M., Shizuoka.

Lemoine, Rev. C. J., Yokohama.

Lisserrague, Rev. J. B., Tokyo.

Mayrand, Rev. P. A. Hachioji.

Noailles, Rev. O. M. de, Yokohama.

Rav, Rt. Rev. Archbishop J. P., Tokyo.

Roussel, Rev. A., Tokyo.

Steichen, Rev. Michel, Tokyo.

Tulpin, Rev. Auguste, Tokyo.

Wassereau, Rev. Eugene, Tokyo.

43. Russian Orthodox Church.

Tikhomiroff, Rt. Rev. Bishop Serghy, Tokyo.

44. Salvation Army.

Beaumont, Lieut. Col. J. W., & W., Tokyo.

Bigwood, Adj't Ernest, & W., Tokyo.

Climpson, Adj't Herbert A., & W., Tokyo.

Duce, Lieut. Commissioner Chas. & W., Tokyo.

Pugmire, Staff Capt. Ernest I., & W., Tokyo.

Smyth, Staff Capt. Annie, Tokyo.

Wilson, Major Thos., & W., Tokyo.

45. Scandinavian Alliance Mission.

Anderson, Rev. Joel & W. (A).

Carlson, Rev. C. E., & W., Nakano, Tokyo-fuka.

Peterson, Miss Albertina, Chiba.

46. Seventh Day Adventists.

Anderson, Mr. A. N., & W. (A).

Benson, Pastor H. F., & W., Aizu-Wakamatsu.

Cole, Mr. A. B., & W., Suginami-mura, Tokyo-fuka.

Hoffman, Pastor B. P., & W. (A).

Jacques, Mr. S. G., & W., Sapporo.

Kraft, Mr. E. J., Suginami-mura, Tokyo-fuka.

LeDuc, Pastor B. P., & W., Suginami-mura, Tokyo-fuka.

Nelson, Pastor A. N., & W., Suginami-mura, Tokyo-fuka.

Patterson, Mr. W. E., & W. Suginami-mura, Tokyo-fuka.

Perkins, Mr. H. J., & W., Suginami-mura, Tokyo-fuka.

Webber, Pastor P. A., & W. (A).

47. Society for the Propagation of the Gospel in Foreign Parts.

(a) OSAKA DIOCESE—Rt. Rev.

H. J. Foss, Bishop, Kobe

Bickers, Miss M., Kobe.

Bridle, Rev. G. A., Kobe.

Case, Miss D., Kobe.

Foxley, Rev. C., & W., Himeji.

Holmes, Miss M., Kobe.

Hughes, Miss E. M., Kobe.

Hughes, Miss I., Kobe.
 Kettlewell, Rev. F., & W., Kobe.
 Mould, Mr. H. B., & W., Kobe.
 Parker, Miss A., Kobe.
 Pooley, Miss A., Kobe.
 Rawes, Miss H. M. F., Kobe.
 Steele, Rev. H. T., & W. Okayama. (A).
 Voules, Miss J. E., Kobe.
 Walker, Mr. F. B., & W., Kobe. (A).
 Weston, Rev. F., & W., Kobe. (A).

(b) SOUTH TOKYO DIOCESE

Boyd, Miss Helen, Tokyo.
 Chope, Miss D. M., Tokyo.
 France, Rev. W. F., Sendagaya, Tokyo-fu.
 Gonsales, Rev. J., & W., Bonin Island Tokyo-fuka.
 Mander, Miss Mary E., Tokyo.
 Richards, Rev. W. A., & W., Hamamatsu.
 Shar, Rev. A. L., Tokyo.
 Shaw, Rev. R. D. M., & W., Shizuoka. (A).
 Shepherd, Miss K. M., Chiba.
 Simeon, Miss R. B., Numazu. (A).
 Somervell, Miss M. G., Numazu.
 Stevens, Miss C., Yokohama.
 Strong, Rev. E. M., Yokohama.
 Tanner, Miss K., Tokyo.
 Todd, Miss C., Yokohama. (A).
 Trott, Miss D. Tokyo.
 Webb, Rev. A. E., Zushi.
 Williams, Miss T. C., Tokyo.
 Woolley, Miss K., Tokyo.

Community of the Epiphany:

Sister Charlotte, Superior, Tokyo.
 Sister Hildegard, Tokyo.
 Sister Mary Catherine, Tokyo.
 Hogan, Miss F. M., Tokyo.
 Nevile, Miss C. L. J., Odawara.
 Philipps, Miss E. G., Tokyo.

48. St. Andrew's Mission.

Cholmondeley, Rev. L. B., Tokyo.
 Gemmill, Rev. Wm. C., Tokyo.
 Sharpe, Rev. A. L., Tokyo.
 Wright, Rev. A. S., Tokyo.

49. Southern Baptist Convention.

Bouldin, Rev. Dr. G. W., & W., Fukuoka.
 Chiles, Miss C. Hooker, Kokura.
 Clarke, Rev. W. H., & W., Tokyo.
 Dozier, Rev. C. K., & W., Fukuoka.
 Fulgham, Miss S. Frances, Fukuoka.
 Lancaster, Miss Cecile, Shimomoseki.
 Mills, Mr. E. O., & W., Nagasaki.
 Ray, Rev. J. Franklin, & W., Hiroshima.
 Rowe, Rev. J. H., Fukuoka.
 Walne, Rev. Dr. E. N., & W., Shimomoseki. (A).
 Walne, Miss Florence, Shimomoseki. (A).
 Williamson, Rev. N. F., & W., Kumamoto.
 Willingham, Miss Foy Johnson, Shimomoseki.

50. St. Andrew's Mission (See Society for the Propagation of the Gospel in Foreign Parts).

51. Union Churches.

Kobe. Akashi-cho.
 Pastor: Rev. C. Benson, Kitanocho, Shichome.
Tokyo. Japanese Methodist Church Building (*Ginza Kaikwan*) 20 Nishi Konyacho, Kyobashi-ku. (Sukiyabashi Car-stop). Tel. Kyobashi 112.
 Pastor: Vacant.
Yokohama. 49 Bluff (Yamate-cho).
 Pastor (Acting): Rev. Herbert Manchester, D. D., 60-C. Bluff.

52. United Brethren in Christ.

Hayes, Rev. W. H., & W., Shimo Shibuya, Tokyo-fuka.
 Knipp, Rev. J. E., & W., Kyoto.
 Shively, Rev. B. F., & W., Kyoto.

53. United Christian Missionary Society.

Armbruster, Miss Rose T., Akita.
(A).

Asbury, Miss Jessie J., Osaka.

Clawson, Miss Bertha F., Takinogawa, Tokyo-fuka.

Douglas, Miss Bertha, Tokyo.

Erskine, Rev. W. H., & W., Osaka.

Garst, Miss Cretchen, Akita.

Hagin, Miss Edith, Takinogawa.

Hagin, Rev. F. E., & W., Tokyo.

Hunter, Rev. J. B., Takinogawa.

Lediard, Miss Mary F., Akita.

McCall, Rev. C. F. & W., Akita.

McCoy, Rev. R. D., & W., Takinogawa. (A).

Oliphant, Rev. L. D., & W., (A).

Palmer, Miss Jewell, Takinogawa.

Parker, Miss Edith, Takinogawa.

Richey, Miss Helen, Tokyo.

Robinson, Rev. C. E., & W., Osaka.

Scott, Miss Ada, Tokyo.

Watson, Rev. B. E., & W., Takinogawa.

Young, Rev. T. A., & W., Fuku-shima.

54. United Lutheran Church in America.

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Bach, Rev. D. G. M., & W., Moji.

Bowers, Miss Mary Lou, Fukuoka.

Hepner, Rev. C. W., & W. (A).

Horn, Rev. E. T., & W., Kumamoto.

Kipps, Rev. M. M., & W. (A).

Knudten, Rev. A. C., & W., Tokyo.

Linn, Rev. John K., & W., Saga.

Lippard, Rev. Dr. C. K., & W., Kobe.

Miller, Rev. L. S. G., & W., Kumamoto.

Nielson, Rev. J. P., & W., Kumamoto.

Norman, Rev. Clarence E., & W., Fukuoka.

Powlas, Miss Annie, Tokyo.

Powlas, Miss Maude O., Kumamoto.

Schillinger, Rev. G. W., & W., Tokyo.

Smith, Rev. Frisby D., & W., Tokyo.

Stirewalt, Rev. A. J., & W. (A).

Thorlaksson, Rev. S. O., & W., Nagoya.

Winther, Rev. J. M. T., & W. (A).

55. Universalist General Convention.

Ayres, Rev. Dr. S. G., Tokyo.

Hathaway, Miss M. Agnes, Tokyo.

Kirk, Rev. Hazel I., Shizuoka.

Lobdell, Rev. N. L., & W. (A).

56. Unconnected with Any Mission.

Andrews, Miss Sarah Shepherd, Okitsu.

Atchison, Rev. R., & W., Kobe.

Beatty, Mr. H., & W., Nakano.

Bixler, Mr. O. D., & W., Zoshigaya-Mura, Tokyo-fuka.

Brand, Mr. H. G., & W., Tokyo.

Cate, Mrs. Ella S., Tokyo.

Chandler, Miss Ada B., Asahigawa.

Cunningham, Rev. W. D., & W., Tokyo.

Cribb, Miss E. R., Osaka-fuka.

Cypert, Miss Lillie, Tokyo.

Ellis, Mr. Chas. & W., Kochi.

Evans, Miss Sala, Mikage, Hyogo, Ken.

Ewing, Miss A. M., Tokyo.

Fox, Mr. Harry R., & W., Nakano, Tokyo-fuka.

Fox, Mr. Herman J., & W., Nakano, Tokyo-fu.

Gillett, Miss E. R., Kashiwagi, Tokyo-fuka.

Hansee, Miss Martha L., Tokyo.

Hartshorne, Miss A. C. Tokyo.

Hoffsommer, Dr. W. E., & W., Tokyo.

Holland, Miss J. M., Osaka.

Hutchings, Miss A. M., Nikko.

Janes, Mr. Don Carlos, & W., Zoshigaya-mura, Tokyo-fuka.

Kingsbury, Rev. W. de L., & W., Nagoya.

Macdonald, Miss A. C., Tokyo.

Madden, Rev. M. B., & W., Osaka.
 Mander, Miss Mary E., Tokyo.
 McCaleb, Mr. J. M., & W., Zoshi-
 saya-mura, Tokyo-fuka.
 Miller, Miss Alice, Tokyo.
 Nixon, Miss Emily, Kyoto.
 Piper, Miss Margaret F., Kobe.
 Rhodes, Mr. E. A., & W., Tokyo.
 Rollstin, Mr. W. P., Okayama.
 Santee, Miss Helen C., Kobe.
 Shephard, Miss E., Kobe.
 Smyser, Rev. M. M., & W., Yo-
 kote.
 Stewart, Miss M., Tokyo.
 Thornton, Rev. J. B., & W., Kobe.
 Weidner, Miss Sadie Lea, Ogaki.
 Whitney, Mr. J. P., Yokohama.

57. Woman's Union Missionary Society.

Miss Clara D. Loomis, Yokohama.
 Pratt, Miss Susan A. Yokohama.
 Tracy, Miss Mary E., Yokohama.

58. World Sunday School Association.

Coleman, Mr. H. E., & W., Tokyo.

59. Young Men's Christian Association.

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 Converse, Mr. Guy C., & W., Osaka.
 Davis, Mr. J. M., & W., Tokyo.
 Durgin, Mr. R. L., & W., Yoko-
 hama.
 Fisher, Mr. G. M., & W., Tokyo.
 (A).
 Gleason, Mr. G., Osaka. (A).
 Grafton, Mr. H. H., & W., Kyoto.
 Jorgensen, Mr. Arthur, & W., To-
 kyo.
 Phelps, Mr. G. S., & W., Tokyo.
 Ryan, Mr. W. S., & W., Tokyo.
 Sneyd, Mr. H. S., & W., Yokoha-
 ma.
 Stanley, Mr. R. H., & W., Tokyo.
 Stewart, Mr. W. R., & W., Tokyo.
 (A).
 Stier, Mr. W. R. F., & W., Tokyo.
 Swan, Mr. C. D., & W. (A).

Trueman, Mr. G. E., Nagoya. (A).
 Compton, Miss Mariha, Tokyo.
 Schumacher, Miss Elsa, Tokyo.

60. Y. M. C. A. Teachers.

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 Billingham, Mr. W. E., Odawara.
 Collins, Mr. H. H., Hiroshima.
 Copp, Mr. C. W., Matsumoto.
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 Estes, Mr. J. C., Osaka.
 Dawson, Mr. Horace, Tainan, For-
 mosa.
 Grant, Mr. J. P., Tokyo.
 McKinnon, Mr. D. B., Oiaru.
 Middleton, Ms. F. C., & W., To-
 kyo.
 Miller, Mr. S. P., Nagoya.
 Shoemaker, Mr. J. H., Nagasaki.
 Shoemaker, Mr. P. B. Yokohama.
 Walker, Mr. Owen, Kanazawa.

61. Young Women's Christian Association.

Allen, Miss Carolyn E. (A).
 Allen, Miss Eleanor T., Osaka.
 Armstrong, Miss H. Clare, Tokyo.
 Best, Miss Blanche, Kyoto.
 Birdsall, Miss Anna P., Tokyo.
 Dunning, Miss Elizabeth, Tokyo.
 Ferris, Miss Sarah D., Tokyo.
 Hard, Miss Clara T. (A).
 Jordan, Mrs. Edith Allen, Yoko-
 hama.
 Kaufman, Miss Emma, Tokyo. (A).
 Lacy, Miss Lelia Lyle, Tokyo.
 McGregor, Miss Grace, Tokyo.
 McLean, Mrs. Grace B. (A).
 Page, Miss Mary, Kyoto.
 Ragan, Miss Ruth, Osaka.
 Scott, Miss Jane N., Tokyo.
 Scott, Miss Leona O., Tokyo.
 Sills, Miss Madge T., Kobe.
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 Verry, Miss Hazel P., Yokohama.
 Wisser, Miss Edna M., Tokyo.
 Wood, Mrs. Margaret Wells, To-
 kyo.

Supplementary for Information
Only

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ter-day Saints.**

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Davis, Mr. William Ervin, Tokyo.
Fowler, Mr. Orlando, Tokyo.
Hicken, Mr. Irwin T., Osaka.

Holley, Mr. Delos W., Kofu.
Ivie, Mr. Lloyd O. & W., Tokyo.
Jensen, Mr. Howard, Kofu.
McGary, Mr. Owen, Tokyo.
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Stephens, Mr. Aldo, Tokyo.
Whittaker, Mr. Louring A., Sap-
poro.
Woodward, Mr. Earnest B., Tokyo

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Haslam, Rev. Oliver R., & W., F. M. A.
 Parmelee, Miss H. F., A. B. C. F. M.

Aizu-Wakamatsu, Fukushima Ken.

Benson, Pastor H. F., & W., S. D. A.
 Marion, Rev. Petrus, R. C.
 McKim, Rev. J. Cole, & W., P. E.
 Schaffner, Rev. P. F., & W., R. C. U. S.

Akita, Akita Ken.

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 Avereck, Sister Felicia, S. Sp. S., R. C.
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 Dietrich, Rev. Jos., R. C.
 Finger, Rev. Franz, R. C.
 Friese, Rev. Franz, R. C.
 Garst, Miss Gretchen, U. C. M. S.
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 Oertle, Rev. Karl, R. C.
 Oliphant, Rev. L. D., & W., U. C. M. S.
 Puhl, Rev. Wilhelm, R. C.
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Asahigawa, Hokkaido.

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Iwamizawa Machi, Hokkaido.

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Kumamoto, Kumamoto Ken.Davison, Rev. Dr. J. C., M. E. F.
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THEORY OF THE EARTH'S CRUST

CHAPTER I. THE EARTH'S CRUST

The Earth's crust is the uppermost layer of the Earth, which is composed of various rocks and minerals. It is the part of the Earth that we live on, and it is the part that we see. The crust is made up of different types of rocks, such as igneous, sedimentary, and metamorphic rocks. These rocks are formed from different materials and under different conditions. The crust is also made up of different minerals, which are the building blocks of the rocks. The crust is the part of the Earth that is closest to the surface, and it is the part that we interact with most often.

THE EARTH'S CRUST AND THE EARTH'S INTERIOR

The Earth's crust is the outermost layer of the Earth, and it is the part that we live on. The Earth's interior is the part of the Earth that is below the crust. The Earth's interior is made up of different layers, such as the mantle and the core. The mantle is the layer of the Earth that is between the crust and the core. The core is the innermost layer of the Earth, and it is made up of different materials, such as iron and nickel. The Earth's interior is the part of the Earth that we cannot see, but we can study it by using different methods, such as seismic waves and geothermometry.

THE EARTH'S CRUST AND THE EARTH'S SURFACE

The Earth's crust is the uppermost layer of the Earth, and it is the part that we live on. The Earth's surface is the part of the Earth that is the boundary between the crust and the atmosphere. The Earth's surface is made up of different features, such as mountains, rivers, and oceans. The Earth's surface is the part of the Earth that we see, and it is the part that we interact with most often.

THE EARTH'S CRUST AND THE EARTH'S ATMOSPHERE

The Earth's crust is the uppermost layer of the Earth, and it is the part that we live on. The Earth's atmosphere is the layer of the Earth that is above the crust. The Earth's atmosphere is made up of different gases, such as oxygen and nitrogen. The Earth's atmosphere is the part of the Earth that we breathe, and it is the part that we interact with most often.

KOREA MISSIONARY DIRECTORY

January 1921

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- C. L. S.**— Christian Literature Society of Korea. Mr. G. Bonwick.
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- Adams, Rev. J. E., D. D., & W., 1894, P. N., Taiku.
Akerholm Mrs. Ensign E., 1912, S. A. Seoul.
Alexander, Miss M. L., 1911, Au. P. Fusanchin.
Allen, Rev. A. W., 1913, Au. P. Chinju. (A).
Amendt, Rev. C. C., & W., 1919, M. E. F. B., Kongju.
Anderson, A. G., M. D., & W., 1911, M. E. F. B., Pyengyang.
Anderson, Rev. E. W., & W., 1914, M. E. S., Chulwon.
Anderson, Miss H. W., 1918, P. N., Pyengyang.
Anderson, Rev. L. P., & W., 1914, M. E. S., Songdo.
Anderson, Miss N., 1912, M. E. F. B., Seoul. (A).
Anderson, Rev. W. J., & W., 1917, P. N., Andong.
Appenzeller, Miss A. R., 1915, M. E. F. B., Seoul. (A).
Appenzeller, Rev. H. D., & W., 1917, M. E. F. B., Seoul.
Arnold, Rev. E. H., 1915, E. C. M., Seoul.
Auer, Bro. G., R. C., Seoul.
Austin, Miss L., 1912, P. S., Chunji.
Avison, O. R., M. D., & W., 1893, P. N., Seoul.
Avison, D. B., M. D., & W., 1921, P. N., Taiku.

B

- Bair, Miss B. R., 1913, M. E. F. B., Haiju. (A).
Baird, Rev. W. M., D. D., & W., 1890, P. N., Pyengyang.
Barbara, Lay-sister, 1911, E. C. M., Seoul.
Barker, Rev. A. H., & W., 1911, C. P., Yongjung.
Barlow, Miss J., 1912, M. E. F. B., Haiju.
Barnhart, Mr. B. P., & W., 1916, Y. M. C. A., Seoul. (A).
Battersby, Miss Ensign, 1920, S. A., Songdo.
Battles, Miss D. M., 1915, M. E. F. B., Seoul. (A).
Bauer, Bro. C., R. C., Seoul.
Becker, Rev. A. L., & W., 1903, M. E. F. B., Seoul. (A).
Beiler, Miss M., 1910, M. E. F. B., Seoul.
Bell, Rev. E., D. D., 1896, P. S., Kwangju. (A).
Bergman, Miss G. O., 1915, P. N., Taiku.
Bermond, Pere J. M., R. C., Masampo.
Bernheisel, Rev. C. F., & W., 1900, P. N., Pyengang.
Bernsten, Ensign A., & W., 1915, S. A., Taiku.
Best, Miss M., 1897, P. N., Pyengang.

Biggar, Miss M. L., 1910, P. S., Soonchun.
 Bigger, J. D., M. D., & W., 1911, P. N., Pyengyang.
 Billings, Rev. B. W., & W., 1908, M. E. F. B., Seoul.
 Black, Miss E., 1919, O. M. S., Seoul.
 Blair, Rev. H. E., & W., 1904, P. N., Taiku. (A).
 Blair, Rev. W. N., D. D., & W., 1901, P. N., Pyengyang.
 Bodin, Pere J., R. C., Yongsan.
 Bonwick, Mr. G., & W., 1908, C. L. S. Seoul.
 Boots, Dr. J. G., & W., 1921, P. N., Seoul.
 Bouillon, Pere C., R. C., Eumchook.
 Bowers, Mr. L. I., & W., 1917, S. D. A., Seoul.
 Boyce, Miss F., 1920, Seoul.
 Brannan, Rev. L. C., & W., 1910, M. E. S., Wonsan.
 Bridle, Rev. G. A., 1897, E. C. M., Suwon. (A).
 Brockman, Mr. F. M., & W., 1905, Y. M. C. A. A., Seoul.
 Brownlee, Miss C., 1913, M. E. F. B., Seoul.
 Bruen, Rev. H. M., & W., 1899, P. N., Taiku.
 Buckland, Miss S., 1908, P. S., Chunju.
 Buie, Miss H., 1909, M. E. S., Wonsan.
 Bull, Rev. W. F., & W., 1899, P. S., Kunsan.
 Bunker, Rev. D. A., & W., 1886, M. E. F. B., Seoul. (A).
 Burchell, Miss M., 1920, M. E. S., Songdo.
 Burdick, Rev. G. M., 1903, M. E. F. B., Yengbyen.
 Butterfield, Pastor C. L., & W., 1908, S. D. A., Seoul.
 Butts, Miss A. M., 1907, P. N., Pyengyang.

C

Cable, Rev. E. M., D. D., & W., 1899, M. E. F. B., Seoul. (A).
 Cadars, Pere J. F., R. C., Chunju.
 Campbell, Rev. A., & W., 1916, P. N., Kangkei.
 Campbell, Miss A. M., 1911, Au. P., Chinju.
 Campbell, Mr. E. L., & W., 1913, P. N., Syenchun.
 Carter, Rev. T. J., & W., 1919, M. E. S., Songdo.
 Cass, Miss G. A., 1916, C. P., Hoiryung.
 Cecil, Sister, 1907, E. C. M., Seoul. (A).
 Chabot, Pere J. F. G., R. C., Anak.
 Chaffin, Mrs. A., 1913, M. E. F. B., Seoul.
 Chargeboeuf, Pere E., R. C., Taiku.
 Chizallet, Pere P., R. C., Wonju.
 Church, Miss M. E., 1915, M. E. F. B., Seoul. (A).
 Clark, Rev. C. A., D. D., & W., 1902, P. N., Seoul. (A).
 Clark, Rev. W. M., & W., 1909, P. S., Chunju.
 Clerke, Miss F. L., 1910, Au. P., Kuchang.
 Coen, Rev. R. C., & W., 1918, P. N., Seoul.
 Cook, Rev. W. T., & W., 1908, P. N., Mukden.
 Constance, Sister Irene, 1908, E. C. M., Seoul. (A).
 Coit, Rev. R. T., & W., 1909, P. S., Soonchun.
 Colton, Miss S. A., 1911, P. S., Chunju.
 Cooper, Rev. A. C., 1908, E. C. M., Suwon.
 Cooper, Miss K., 1908, M. E. S., Wonsan.
 Covington, Miss H., 1917, P. N., Syenchun.
 Cram, Rev. W. G., D. D., & W., 1902, M. E. S., Songdo.

Crane, Rev. J. C., & W., 1913, P. S., Soonchun.
 Crane, Miss Janet, 1920, P. S., Chunju.
 Crothers, Rev. J. Y., & W., 1909, P. N., Andong.
 Cumming, Rev. J. D., 1918., P. S., Mokpo.
 Cunningham, Rev. F. W., & W., 1913, Au. P., Chinju.
 Curlier, Pere J. J. L., R. C., Yongjung.
 Cutler, Miss M. M., M. D., 1892, M. E. F. B., Pyengyang.

D

D'Avernas, Rev. I., R. C., Seoul.
 Davies, Miss E. J., M. D., 1918, Au. P., Chinju.
 Davies, Miss M. S., 1910, Au. P., Fusanchin.
 Dean, Miss L., 1916, P. N., Chungju.
 Delmarter, Miss J., 1919, P. N., Seoul.
 De Camp, Rev. A. F., & W., 1910, P. N., Seoul.
 Demange, Rt. Rev. Bishop F., R. C., Taiku.
 Deming, Rev. C. S., S. T. D., & W. 1905, M. E. F. B., Seoul.
 Deneux, Pere S. A. J., R. C., Chemulpo.
 Devred, Pere E. J., R. C., Yongsan.
 Dicken, Miss E. M., 1920, M. E. F. B., Pyengyang.
 Dillingham, Miss G. L., 1911, M. E. F. B., Pyengyang.
 Dodson, Miss M. L., 1912, P. S., Kwangju.
 Dodson, Rev. S. K., 1912, P. S., Kwangju.
 Doriss, Miss A. S., 1908, P. N., Pyengyang.
 Drake, Rev. H. J., 1897, E. C. M., Seoul.
 Duce, Cap't Miss M., 1920, S. A., Seoul.
 Depuy, Miss L., 1912, P. S., Kunsan.
 Dysart, Miss J., 1907, P. S., Kunsan.

E

Eckhardt, Rev. A., R. C., Seoul.
 Edgerton, Miss F., 1918, P. N., Syenchun.
 Edith Helena, Sister, 1907, E. C. M., Seoul.
 Edwards, Miss L., 1908, M. E. S., Seoul.
 Elrington, Miss B., 1907, E. C. M., Taiku.
 Engel, Rev. G., & W., 1900, Au. P., Pyengyang.
 English, Miss M., 1918, Pyengyang.
 Erdman, Rev. W. C., & W., 1906, P. N., Taiku.
 Eriksson, Ensign (Miss) I., 1914, S. A., Seoul.
 Erwin, Miss C., 1905, M. E. S., Chulwon.
 Esteb, Miss K. M., 1915, P. N., Seoul.
 Estey, Miss E. M., 1900, M. E. F. B., Seoul. (A).
 Eversole, Rev. F. M., & W., 1912, Chunju.

F

Faith, Sister, 1920, E. C. M., Seoul.
 Fangauer, Bro. P. B., R. C., Seoul.
 Ferrand, Pere, P. C., R. C., Taiku.
 Fingland, Miss M., 1918, C. P., Hamheung.
 Fisher, Mr. J. E., & W., 1919, M. E. F. B., Seoul.

Fletcher, A. G., M. D., & W., 1909, P. N., Taiku.
 Foote, Rev. W. R., & W., 1898, C. P., Yongjung. (A).
 Fox, Miss M., 1920, C. P., Hoiryung.
 Fraser, Rev. E. J. O., & W., 1914, C. P. Wonsan.
 Frey, Miss L. E., 1893, M. E. F. B., Seoul. (A).

G

Gale, Rev. J. S., D. D., & W., 1892, P. N., Seoul.
 Gay, Cap't J. F., & W., 1910, S. A., Yoo Koo. (A).
 Genso, Mr. J. F., & W., 1908, P. N., Seoul.
 Gerdine, Rev. J. L., & W., 1902, M. E. S., Seoul. (A).
 Gittins, Miss A., 1917, Pyengyang.
 Gombert, Pere J. M. E., R. C., Hongsang.
 Gombest, Pere A., R. C., Ansong.
 Graham, Miss E. L., 1907, P. S., Kwangju.
 Graham, Miss A., 1913, M. E. S., Songdo.
 Grahamer, Bro. J., R. C., Seoul.
 Gray, Miss E., 1916, M. E. S., Seoul. (A).
 Gregg, Mr. G. A., 1906, Y. M. C. A. A., Seoul.
 Green, Miss Willie B., 1920, P. S., Kunsan.
 Greer, Miss A. L., 1912, P. S., Soonchun.
 Grierson, Rev., R., M. D., & W., 1898, C. P., Songjin.
 Grimes, Miss E. B., 1919, P. N., Taiku.
 Grosjean, Miss V. C., 1907, E. C. M., Seoul.
 Grove, Miss N. L., 1919, M. E. F. B., Seoul.
 Guinand, Pere P. J., R. C., Yongsan.

H

Heanig, Miss H. A., 1910, M. E. F. B., Seoul. (A).
 Hall, Mrs. R. S., M. D., 1890, M. E. F. B., Seoul.
 Hamilton, Rev. F. E., & W., 1919, P. N., Seoul.
 Hankins, Miss I., 1911, M. E. S., Songdo.
 Hanson, Miss M. L., 1918, P. N., Andong.
 Hardie, Miss E., 1913, M. E. S., Seoul.
 Harrington, Miss S. R., 1918, M. E. F. B., Wonju.
 Hardie, Rev. R. A., M. D., & W., M. E. S., Seoul.
 Harrison, Rev. W. B., & W., 1896, P. S., Kunsan.
 Hartmann, Bro. G., R. C., Seoul.
 Hartness, Miss M., 1918, P. N., Seoul. (A).
 Hauser, Bro. B., R. C., Seoul.
 Harvey, Mrs. A. S., 1917, P. N., Chairyung.
 Hatch, Miss H., 1920, M. E. F. B., Yengbyen.
 Hayes, Miss L. B., 1918, Syenchun.
 Haynes, Miss E. I., 1906, P. N., Pyengyang.
 Helen Constance, Sister, 1920, E. C. M., Seoul.
 Helstrom, Miss H., 1909, P. N., Kangkei.
 Henderson, Rev. H. H., & W., 1918, P. N., Taiku.
 Henderson, Rev. L. P., & W., 1920, P. N., Syenchun.
 Hess, Miss M., 1913, M. E. F. B., Chemulpo.
 Hewlett, Rev. G. E., 1909, E. C. M., Chinchun.
 Hewson, Miss G., 1920, P. S., Kwangju.

Hibben, Miss X. J., 1920, S. D. A., Seoul.
 Hiemer, Rev. C., R. C., Seoul.
 Hill, Staff-Cap't A. W., & W., 1910, S. A. Seoul.
 Hill, Rev. H. J., & W., 1917, P. N., Pyengyang.
 Hill, L. P., M. D., & W., 1917, M. E. S., Soonchun.
 Hillman, Miss M. R., 1900, M. E. F. B., Wonju. (A).
 Hirst, J. W., M. D., & W., 1904, P. N., Seoul.
 Hitch, Rev. J. W., & W., 1907, M. E. S., Seoul.
 Hobbs, Mr. T., & W., 1910, B. F. B. S., Seoul.
 Hoching, Miss D., 1916, Au. P., Fusanchin.
 Hodges, Rev. C. H. N., 1911, E. C. M., Kangwha.
 Hoffman, Rev. C. S., & W., P. N., Kangkei.
 Hoiss, Bro. H., R. C., Seoul.
 Holdcroft, Rev. J. G., & W., 1909, P. N., Pyengyang. (A).
 Hopper, Rev. J., & W., 1920, P. S., Mokpo.
 Hulbert, Miss J. C., 1914, M. E. F. B., Seoul. (A).
 Hunt, Rev. W. B., & W., 1897, P. N., Chairyung.
 Hunt, Rev. C., 1915, E. C. M., Seoul.

I

Ingerson, Miss V. F., 1916, P. N., Syenchun.
 Isabel, Sister, 1901, E. C. M., Seoul.

J

Jackson Miss C. U., 1911, M. E. S., Choonchun.
 Jaughey, Pere J. M. A., R. C., Wonju.
 Julien, Pere M. C., R. C., Taiku.

K

Kelly, Rev. J. T., & W., 1912, Au. P. Kuchang. (A).
 Kerr, Rev. W. C., & W., 1907, P. N., Seoul.
 Kestler, Miss E. E., 1905, P. S., Chunji.
 Kirk, Miss J. H., 1913, C. P., Wonsan. (A).
 Kleinpeter, Pere J., R. C., Seoul.
 Krempff, Pere H. J. M., R. C., Tangchin.
 Klose, Mr. J. C., & W., 1918, S. D. A., Seoul.
 Knox, Miss H., 1919, P. S., Kwangju.
 Knox, Rev. R., & W., 1907, P. S., Kwangju.
 Koons, Rev. E. W., & W., 1903, P. N., Seoul.
 Kugelgen, Rev. C., R. C., Seoul.

L

Lacrouts, Pere M., R. C., Chunju.
 Lacy, Rev. J. V., & W., 1919, M. E. F. B., Seoul.
 Lampe, Rev. H. W., D. D., & W., 1908, P. N., Syenchun.
 Laing, Miss C. J., 1913, Au. P., Chinju.
 Larribeau, Pere A. J., R. C., Seoul.
 Lassen, Mr. L., 1913, O. M. S., Seoul.
 Lathrop, Miss L. O., 1912, P. S., Kunsan.

Lawrence, Rev. G., 1915, E. C. M., Seoul.
 Lawrence, Miss E., 1920, P. N., Seoul.
 Laws, A. F., M. D., & W., 1897, E. C. M., Chinchun.
 Leadinghim, R. S., M. D., & W., 1912, P. S., Seoul.
 Lee, Pastor C. W., & W., 1920, S. D. A., Kyengsan.
 Lee, Pastor H. M., & W., 1917, S. D. A., Seoul.
 Le Gendre, Pere L. G., R. C., Songdo.
 Le Mere, Pere L. B., R. C., Pyengyang.
 Lewis, Miss E. A., 1891, Seoul.
 Linquist, Ensign (Miss) E., 1914, S. A., Seoul.
 Linton, Mr. W. A., 1912, P. S., Kunsan. (A).
 Lord, Adjutant H. A., & W., 1910, S. A., Chunju.
 Lowder, Miss R., 1916, M. E. S., Songdo. (A).
 Lucas, Rev. A. E., & W., 1915, Seoul.
 Lucas, Pere L. M. B., R. C., Kimjei.
 Ludlow, A. I., M. D., & W., 1911, P. N., Seoul. (A).
 Lutz, Mr. D. N., & W., 1921, P. N., Pyengyang.
 Lyall, Rev. D. M., & W., 1909, Au. P., Kyumasan,

M

Macague, Miss J. E., 1918, Au. P., Tongyeng.
 McCallie, Rev. H. D., & W., 1907, P. S., Mokpo.
 McCaul, Mr. J. G., 1920, C. P., Wonsan.
 McCully, Miss A. E., 1909, C. P., Wonsan.
 McCully, Miss L. H., 1900, C. P., Wonsan.
 McCune, Rev. G. S., D. D., & W., 1905, P. N., Syenchun. (A).
 McCune, Miss K., 1908, P. N., Chairyung.
 McCutchen, Rev. L. O., & W., 1902, P. S., Chunju.
 McDonald, Rev. D. A., & W., 1912, C. P., Hoiryung. (A).
 McDonald, Rev. D. W., & W., 1914, C. P., Hamheung.
 McEachern, Miss E., 1913, C. P., Hamheung. (A).
 McEachern, Rev. J., 1912, P. S., Kunsan. (A).
 McFarland, Rev. E. F., & W., 1904, P. N., Taiku. (A).
 McKee, Miss A. M., 1909, P. N., Chairyung.
 McKenzie, Rev. J. N., & W., 1910, Au. P., Fusanchin.
 McKenzie, Miss R., 1920, P. N., Andong.
 McKinnon, Miss M. J., 1915, C. P., Yongjung.
 McLaren, Rev. C. I., M., D., & W., 1911, Au. P., Chunju.
 McLellan, Miss Edna A., 1913, C. P., Hoiryung. (A).
 McMillan, Miss K., M. D., 1901, C. P., Hamheung.
 McMullin, Rev. R. M., & W., 1920, C. P., Hoiryung.
 McMurphy, Miss A., 1912, P. S., Mokpo.
 McMurtrie, Mr. R., 1907, P. N., Pyengyang.
 McPhee, Miss I., 1911, Au. P., Kyumasan.
 McQueen, Miss A., 1909, P. S., Kwangju.
 McKrae, Rev. D. M., & W., 1898, C. P., Hamheung. (A).
 Macrea, Rev. F. J. L., & W., 1910, Au. P., Kyumasan.
 Mansfield, T. D., M. D., & W., 1910, C. P. Seoul.
 Marker, Miss J., 1905, M. E. F. B., Seoul.
 Martin, Miss J. A., 1908, P. S., Mokpo.
 Martin, S. H., M. D., & W., 1915, C. P., Yongjung.
 Matthews, Miss E. B., 1915, P. S. Mokpo. (A).

Melizan, Pere P. M. D., R. C., Chairyung.
 Menzies, Miss B., 1891, Au. P., Fusanchin.
 Metzger, Bro. M., R. C., Seoul.
 Mialon, Pere J. L., R. C., Chunheup.
 Miller, Miss E., 1918, M. E. F. B., Yengbyen.
 Miller, Rev. E. H., & W., 1901, P. N., Seoul.
 Miller, Rev. F. S., & W., 1892, P. N., Chungju.
 Miller, Mr. H., & W., 1899, B. F. B. S., Seoul.
 Miller, Miss L. A., 1901, M. E. F. B., Chemulpo.
 Miller, Miss L. 1920, P. N., Chungju.
 Miller, Rev. W. F., & W., 1919, O. M. S., Milyang.
 Mingledorff, Rev. O. C., & W., 1919, M. E. S., Choonchun.
 Moffett, Rev. S. A., D. D., & W., 1889, P. N., Pyengyang. (A).
 Moore, Rev. J. Z., D. D., & W., 1903, M. E. F. B., Pyengyang.
 Morris, Rev. C. D., & W., 1900, M. E. F. B., Wonju.
 Mousset, Pere J. F. G., R. C. Taiku.
 Mowry, Rev. E. M., & W., 1909, P. N., Pyengyang.
 Mutel, Rt. Rev. Bishop G. C., R. C., Seoul.
 Myers, Miss M. P., 1906, M. E. S., Seoul.

N

Napier, Miss G., 1912, Au. P., Chinju.
 Nevill, Miss E., 1920, Seoul.
 Newland, Rev. L. T., & W., 1911, P. S., Kwangju.
 Nichols, Miss L. E., 1906, M. E. S., Songdo.
 Niebauer, Rev. C. (Prior), R. C., Seoul.
 Nisbit, Rev. J. S., D. D., 1907, P. S., Mokpo.
 Noble, Rev. W. A., Ph. D., & W., 1892, M. E. F. B., Seoul. (A).
 Norton, Rev. A. H., M. D., & W., 1908, M. E. F. B., Haiju.
 Noyes, Miss A. D., 1909, M. E. S., Wanson. (A).

O

Oberg, Pastor H. A., & W., 1910, S. D. A., Kyengsan.
 Oliver, Miss B., 1912, M. E. S., Choonchun.
 Olsson, Ensign (Miss) V., 1911, S. A., Seoul. (A).
 Orkney, Rev. J., & W., 1919, O. M. S., Milyang.
 Ostermeier, Bro. E., R. C., Seoul.
 Overman, Miss L. B., 1917, M. E. F. B., Chemulpo.
 Owen, Mrs. G. W., M. D., 1900, P. S., Kwangju. (A).
 Owens, Mr. H. T., & W., 1918, P. N., Seoul.

P

Palethorpe, Miss E. M., 1916, C. P., Yongjung.
 Palmer, Staff-cap't G., & W., S. A., Seoul.
 Parker, Mr. W. P., & W., 1912, P. S., Pyengyang.
 Patterson, J. B., M. D., & W., 1910, P. S., Kunsan.
 Payne, Miss Z., 1920, M. E. F. B., Seoul.
 Perrin, Pere P. F. L., R. C., Yongjung.
 Peschel, Pere R. F. G., R. C., Fusanchin.
 Peynet, Pere J. C., R. C., Taiku.

- Phillips, Rev. C. L., & W., 1910, P. N., Pyengyang.
 Pieters, Rev. A. A., & W., 1895, P. N., Chairyung.
 Poisnel, Pere V. L., R. C., Seoul.
 Pollard, Miss H. E. 1911, P. N., Taiku.
 Polly, Pere B. J. D. M., R. C., Sursan.
 Poyaud, Pere G. C., R. C., Wonsan.
 Preston, J. F., & W., 1903, P. S. Soonchun.
 Proctor, Rev. S. J., & W., 1913, C. P., Songjin. (A).
 Pye, Miss O. F., 1911, M. E. F. B., Seoul.

R

- Randall, Mrs. P. G., 1918, M. E. S., Songdo.
 Rehner, Miss J. M., 1918, P. N., Kangkei.
 Reid, W. T., M. D., & W., 1907, M. E. S., Songdo.
 Reiner, Miss E. M., 1916, P. N., Seoul. (A).
 Reiner, Mr. R. O., & W., 1908, P. N., Pyengyang. (A).
 Reynolds, Mr. B., 1918, P. S., Chunju. (A).
 Reynolds, Rev. W. D., D. D., & W., 1892, P. S., Chunju.
 Rhodes, Rev. H. A., & W., 1908, P. N., Seoul.
 Riffel, Mr. J. E., & W., 1920, S. D. A. Soonan.
 Robb, Rev. A. F., & W., 1901, C. P., Hamheung.
 Robb, Miss J. B., 1903, C. P. Hamheung.
 Robbins, Miss H. P., 1902, M. E. F. B., Pyengyang.
 Roberts, Miss E., 1917, M. E. F. B., Seoul.
 Robert, Pere A. P., R. C., Taiku.
 Robertson, M. O., M. D., & W., 1915, P. S., Chunju.
 Rogers, J. M., M. D., & W. 1917, P. S., Soonchun.
 Rogers, Miss M. M., 1909, C. P. Songjun.
 Romer, Rev. A., R. C., Seoul.
 Ross, Rev. A. R. & W., 1907, C. P., Songjin.
 Ross, Rev. Cyrill, Ph. D., & W., 1897, P. N., Syenchun.
 Ross, J. B., M. D., & W., 1901, M. E. S., Wonsan.
 Rouvelet, Pere H. P., R. C., Kongju.
 Russel, R. M. D., & W., 1908, S. D. A., Soonan.

S

- Salisbury, Adjutant H. J., & W., 1913, S. A., Chunju.
 Salling, Ensign (Miss) M., 1914, S. A., Seoul. (A).
 Salmon, Miss B. C., 1915, M. E. F. B., Seoul.
 Samuel, Miss J., 1902, P. N., Syenchun.
 Saucet, Pere H. J., R. C., Kangkyung.
 Sauer, Rt. Rev. B. (Abbot), R. C., Seoul.
 Scharffenberg, Miss M. T., 1906, S. D. A., Seoul. (A).
 Schneel, Rev. S., R. C., Seoul.
 Schofield, F. W., M. D., & W., 1916, C. P., Seoul. (A).
 Schrotter, Bro. J., R. C., Seoul.
 Scott, Miss H. M., 1908, S. D. A., Kyungsan.
 Scott, Miss S. M., 1916, Au. P., Kuchang.
 Scott, Rev. W., & W., 1914, C. P., Yongjung.
 Sharp, Rev. C. E., D. D., & W., 1900, P. N., Chairyung. (A).
 Sharp, Mrs. R. A., 1900, M. E. F. B., Kongju.

Scharpff, Miss H., 1907, M. E. F. B., Wonju.
 Shepping, Miss E. J., 1912, P. S., Kwangju.
 Shields, Miss E. L., 1899, P. N., Seoul.
 Skinner, Miss A. G. M., 1914, Au. P., Tongyeng.
 Smith, Miss B. A., 1910, M. E. S., Songdo.
 Smith, Rev. F. H., D. D., & W., M. E. F. B., Seoul. (A).
 Smith, R. K., M. D., & W., 1911, P. N., Taiku.
 Smith, Pastor W. R., & W., 1905, S. D. A., Soonan.
 Snavelly, Miss G., 1906, M. E. F. B., Wonju. (A).
 Snook, Miss V. L., 1900, P. N., Pyengyang.
 Soltau, Rev. T. S., & W., 1914, P. N., Chungju.
 Stark, Miss M., 1919, Seoul.
 Stevens, Miss B. I., 1911, P. N., Syenchun.
 Stevens, Lieut, Commissioner W., & W., 1920, S. A., Seoul.
 Stites, F. M., M. D., & W., 1917, M. E. S., Seoul.
 Stewart, Mrs. M. S., M. D., 1911, M. E. F. B., Seoul.
 Stokes, Rev. M. B., & W., 1907, M. E. S., Choonchun.
 Strong, Miss E., 1920, O. M. S., Seoul.
 Swallen, Rev. W. L., D. D., & W., 1892, P. N., Pyengyang. (A).
 Swearer, Mrs. L. M., 1913, M. E. F. B., Kongju.
 Swinehart, Mr. M. L., & W., 1911, P. S., Kwangju. (A).
 Switzer, Miss M., 1911, P. N., Taiku.
 Sylvester, Adjutant C., & W., 1910, S. A., Seoul. (A).

T

Tait, Miss M., 1919, Au. P., Kuchang.
 Talmage, Rev. J. V. N., & W., 1910, P. S., Kwangju.
 Taquet, Pere J. E., R. C., Mokpo.
 Tate, Rev. L. B., & W., 1892, P. S., Chunju.
 Tate, Miss M. S., 1892, P. S., Chunju.
 Taylor, Rev. C., & W., 1907, M. E. F. B., Seoul.
 Taylor, Rev. J. O. J., & W., 1918, M. E. S., Wonsan.
 Thiele, Rev. W., & W., 1919, O. M. S., Seoul.
 Thomas, Rev. F. J., & W., 1915, Au. P., Kuchang.
 Thomas, Mrs. J. C., 1918, P. N., Pyengyang.
 Thomas, Miss M., 1916, C. P., Songjin.
 Tinsley, Miss H., 1911, M. E. S., Seoul.
 Tipton, S. P., M. D., & W., 1914, P. N., Syenchun.
 Toms, Rev. J. U. S., & W., 1908, P. N., Seoul.
 Tourneux, Pere V. L., R. C., Chilkok.
 Trollope, Rt. Rev. M. N., D. D., E. C. M., Seoul.
 Tucker, Miss B., 1911, M. E. S., Seoul.
 Turner, Miss C., 1919, M. E. S., Seoul.
 Turner, Rev. V. R., & W., 1912, M. E. S., Songdo.
 Tuttle, Miss O. M., 1908, M. E. F. B., Seoul.
 Twilley, Major W. E., & W., 1910, S. A., Seoul.

U

Underwood, Mrs. H. G., M. D., 1887, P. N., Seoul.
 Underwood, Mr. H. H., & W., 1912, P. N., Seoul.
 Urquhart, Pastor E. J., & W., 1916, S. D. A., Seoul.

V

- Van Buskirk, Rev. J. D., M. D., & W., 1908, M. E. F. B., Seoul.
 Van Fleet, Miss E. M., 1918, M. E. F. B., Seoul.
 Vermorel, Pere J., R. C., Taiku.
 Vesey, Rev. F. G., & W., 1908, C. P., Seoul. (A).
 Vierhaus, Rev. C., R. C., Seoul.
 Villemot, Pere M. P. P., R. C., Seoul.

W

- Wachs, Rev. V. H., & W., 1911, M. E. F. B., Haiju.
 Wagner, Miss E., 1904, M. E. S., Songdo. (A).
 Walker, Miss E., 1919, P. S., Kwangju.
 Walter, Miss A. J., 1911, M. E. F. B., Seoul.
 Wambold, Miss K., 1896, P. N., Seoul.
 Wangerin, Mrs. T., 1913, S. D. A., Seoul.
 Ward, Commandant, (Miss) E., 1908, S. A., Seoul.
 Wasson, Rev. A. W., & W., 1905, M. E. S., Songdo. (A).
 Watson, Rev. R. D., & W., 1910, Au. P., Tongyeng.
 Weems, Rev. C. N., & W., 1909 M. E. S., Songdo.
 Welch, Rev. Bishop H., D. D., L. L. D., & W., M. E. F. B. **Seoul**.
 Westling, Ensign F., & W., 1914, S. A., Songdo. (A).
 Whitelaw, Miss J., 1919, C. P., Yongjung.
 Whittemore, Rev. N. C., & W., 1896, P. N., Syenchun.
 Williams, Rev. F. E. C., & W., 1906, M. E. F. B., Kongju.
 Willis, Rev. W. J., & W., 1920, O. M. S., Seoul.
 Wilson, Rev. F., 1905, E. C. M., Yunpaik.
 Wilson, R. M., M. D., & W., 1908, P. S., Kwangju.
 Winn, Miss E. A., 1912, P. S., Chunju.
 Winn, Rev. G. H., & W., 1908, P. N., Taiku.
 Winn, Rev. R. E., & W., 1909, P. N., Andong.
 Winn, Rev. S. D., 1912, P. S., Chunju.
 Withers, Miss M. 1918, Au. P., Kyumasan.
 Wood, Miss L., 1914, M. E. F. B., Seoul. (A).
 Woods, Rev. H., 1918, O. M. S., Seoul. (A).
 Wright, Rev. A. C., & W., 1912, Au. P., Fusanchin.

Y

- Young, Rey. L. L., 1906, C. P., Hamheung.
 Young, Miss M., 1920, C. P., Songjin.
 Young, Miss M. E., 1920, M. E. F. B., Seoul.
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MISSION DIRECTORY

MISSIONS AFFILIATED WITH THE FEDERAL COUNCIL

†Station Secretary. (A)—Absent

Andong (North Kyeng Sang).

Presbyterian, North.

†Anderson, Rev. W. J., & W.
1917.

Crothers, Rev. J. Y., & W. 1909.

Hanson, Miss M. L., 1918.

MacKenzie, Miss R. 1920.

Winn, Rev. R. E., & W., 1909.

Chairyung (Whang Hai).

Presbyterian, North.

Harvey, Miss A. S. 1917.

†Hunt, Rev. W. B., & W., 1897.

McCune, Miss K. 1908.

McKee, Miss A. M. 1909.

Pieters, Rev. A. A., & W., 1895.

Sharp, Rev. C. E., D. D., & W.
1900.

Chemulpo (Kyeng Keui).

Methodist, North.

Hess, Miss M. I. 1913.

Hillman, Miss M. R. 1900. (A)

Miller, Miss L. A. 1901.

Overman, Miss L. B. 1917.

Chinju (South Keung Sang).

Australian Presbyterian.

Allen, Rev. A. W. 1913. (A)

†Campbell, Miss A. M. 1911.

Cunningham, Rev. F. W. & W.
1913.

Davies, Miss E. J., M. B. 1918.

Laing, Miss C. J. 1913.

Napier, Miss G. 1912.

McLaren, Rev. C. I., M. D., &
W. 1911.

Choonchun (Kang Won).

Methodist, South.

Hill, L. P., M. D., & W. 1917.

Jackson, Miss C. U. 1911.

†Mingledorff, Rev. O. C. & W.
1919.

Oliver, Miss B. 1912.

Stokes, Rev. M. B. & W. 1907.

Chulwon (Kang Won).

Methodist, South.

†Anderson, E. W., M. D., & W.
1914.

Erwin, Miss C. 1905.

Chungju (North Choong Chung).

Presbyterian, North.

Dean, Miss L. 1916.

Kagin, Rev. Edwin, & W. 1907.
(A)

†Miller, Rev. F. S. & W. 1892.

Miller, Miss L. 1920.

Soltan, Rev. T. S. & W. 1914.

Chungju (North Chulla).

Presbyterian, South.

Austin, Miss L. 1912.

Buckland, Miss S. 1908.
 Clark, Rev. W. M. & W. 1909.
 Colton, Miss S. A. 1911.
 Crane, Miss Janet, 1919.
 †Eversole, Rev. F. M. & W. 1912.
 Kestler, Miss E. E. 1905.
 McCutchen, Rev. L. O. & W. 1902.
 Reynolds, Mr. B. 1918. (A)
 Reynolds, Rev. W. D., D. D., & W. 1892.
 Robertson, M. O. M. D. & W. 1915.
 Tate, Rev. L. B. & W. 1892.
 Tate, Miss M. S. 1892.
 Winn, Miss E. A. 1912.
 Winn, Rev. S. D. 1912.

Fusanchin (South Kyeng Sang).

Australian Presbyterian.
 Alexander, Miss M. L. 1911.
 †Davies, Miss M. S. 1910.
 Hocking, Miss D. 1916. (A)
 McKenzie, Rev. J. N. & W. 1910.
 Menzies, Miss B. 1891.
 Wright, Rev. A. C. & W. 1912.

Haifu (Whang Hai).

Methodist, North.
 Bair, Miss B. R. 1913.
 Barlow, Miss Jane. 1912.
 Norton, Rev. A. H., M. D., & W. 1908.
 Payne, Miss Zola. 1920.
 †Wachs, Rev. V. H. & W. 1911.

Hamheung (South Ham Heung).

Canadian Presbyterian.
 Finland, Miss M. 1918.
 McDonald, Rev. D. W. & W. 1914.
 McEachern, Miss E. 1913. (A)
 McMillan, Miss K., M. D. 1901.
 McRae, Rev. D. M. & W. 1898. (A)
 †Robb, Rev. A. F. & W. 1901.
 Robb, Miss J. B. 1903.
 Young, Rev. L. L. 1906.

Hoiryung (North Ham Kyeng).

Canadian Presbyterian.
 Cass, Miss G. L. 1916.
 Fox, Miss M. 1920.
 McDonald, Rev. D. A. & W. 1912.
 McLellan, Miss E. A. 1913. (A)
 McMullin, Rev. R. M. & W. 1920.

Kangkei (North Pyeng An).

Presbyterian, North.
 †Campbell, Rev. A. & W. 1916.
 Helstrom, Miss H. 1909.
 Hoffman, Rev. C. S. & W. 1910.
 Reh er, Miss J. M. 1917.

Kongju (South Choong Chung).

Methodist, North.
 Amendt, Rev. C. C. & W. 1919.
 Taylor, Rev. C. & W. 1907. (Seoul).
 Williams, Rev. F. E. C. & W. 1906.
 Sharp, Mrs. R. A. 1900.
 Swearer, Mrs. M. L. 1903.

Kuchang (South Kyeng Sang).

Australian Presbyterian.
 Clerke, Miss F. L. 1910.
 Scott, Miss S. M. 1916. (A)
 Tait, Miss M. 1919.
 †Thomas, Rev. F. J. & W. 1915.

Kunsan (North Chulla).

Presbyterian, South.
 Bull, Rev. W. F. & W. 1899.
 †Dupuy, Miss L. 1912.
 Dysart, Miss J. 1907.
 Greene, Miss W. B. 1919.
 Harrison, Rev. W. B. & W. 1896.
 Lathrop, Miss L. O. 1912.
 Linton, Mr. W. A. 1912. (A)
 McEachern, Rev. J. 1912. (A)
 Patterson, J. B., M. D. & W. 1910.

Kwangju (South Chulla).

- Presbyterian, South.
 Bell, Rev. E., D. D. 1896. (A)
 Dodson, Miss M. L. 1912.
 Dodson, Rev. S. K. 1912.
 Graham, Miss E. I. 1907.
 Hewson, Miss G. 1920.
 Knox, Miss Hattie. 1919.
 Knox, Rev. R. & W. 1907.
 McQueen, Miss A. 1909.
 †Newland, Rev. L. T. & W. 1911.
 Owen, Mrs. G. W., M. D. 1900. (A)
 Shepping, Miss E. J. 1912.
 Swinehart, Mr. M. L. & W. 1911. (A)
 Talmage, Rev. J. V. N. & W. 1910.
 Wilson, R. M., M. D. & W. 1908.

Kyumasan (South Kyeng Sang).

- Australian Presbyterian.
 Lyall, Rev. D. M. & W. 1909. (A)
 McPhee, Miss I. 1911.
 †Macrae, Rev. F. J. L. & W. 1910.
 Withers, Miss M. 1918.

Mokpo (South Chulla).

- Presbyterian South.
 Cumming, Rev. J. D. 1918.
 Hopper, Rev. J. & W. 1920.
 McCallie, Rev. H. D. & W. 1907.
 McMurphy, Miss A. 1912.
 Martin, Miss J. A. 1908.
 Matthews, Miss E. B. 1915.
 Nisbet, Rev. J. S., D. D. 1907.
 Walker, Miss E. 1919.

Moukden (Manchuria).

- Presbyterian, North.
 †Cook, Rev. W. T. & W. 1908.

Pyeng Yang (South Pyeng An).

- Australian Presbyterian.

Engel, Rev. G. & W. 1900.
 Methodist, North.

- Anderson, A. G., M. D. & W. 1911.
 Cutler, Miss M. M., M. D. 1892.
 Dillingham, Miss G. L. 1911.
 Dicken, Miss E. M. 1920.
 Follwell, Mrs. E. D. 1895.
 Haynes, Miss E. I. 1906.
 †Moore, Rev. J. Z., D. D. & W. 1903.
 Robbins, Miss H. P. 1902.
 Royce, Miss Edith 1920.
 Trissel, Miss M. V. 1914. (A)
 Presbyterian, North.
 Anderson, Miss H. W. 1918.
 Baird, Rev. W. M., D. D. & W. 1890.
 Bennheisel, Rev. C. F., D. D. & W. 1900.
 Best, Miss M. 1897. (A)
 Rigger, J. D., M. D. & W. 1911.
 Blair, Rev. W. N., D. D. & W. 1901.
 Butts, Miss A. M. 1907.
 Doriss, Miss A. S. 1908.
 Gillis, Mr. A. W. & W. 1914. (A)
 Hamilton, Rev. F. E. & W. 1919.
 Hill, Rev. H. J. & W. 1917.
 Holdcroft, Rev. J. G. & W. 1909.
 Lutz, Mr. D. N. & W. 1920.
 McMurtrie, Mr. R. 1907.
 Moffett, Rev. S. A., D. D. & W. 1889. (A)
 Mowry, Rev. E. M. & W. 1909.
 Phillips, Rev. C. L. & W. 1910.
 Reiner, Mr. R. O. & W. 1908. (A)
 Roberts, Rev. S. L. & W. 1907.
 Snook, Miss V. L. 1900.
 Swallen, Rev. W. L., D. D. & W. 1892. (A)
 Thomas, Mrs. J. C. 1918.
 Presbyterian, South.
 Parker, Mr. W. P. & W. 1912. (A)

Seoul (Kyeng Keui).

- B. & F. Bible Society.

- Hobbs, Mr. T. & W. 1910.
 Miller, Mr. H. & W. 1899.
 Canadian Presbyterian.
 Mansfield, T. D., M. D. & W.
 1910.
 Christian Literature Society of
 Korea.
 Bonwick, Mr. G. & W. 1908.
 Methodist, North.
 Appenzeller, Miss A. R. 1915.
 (A)
 Appenzeller, Rev. H. D. & W.
 1917.
 Becker, Rev. A. L. & W. 1903.
 (A)
 Beiller, Miss M. 1910.
 Billings, Rev. B. W. & W.
 1908.
 Brownlee, Miss C. 1913.
 Bunker, Rev. D. A. & W. 1886.
 (A)
 Cable, Rev. E. M., D. D. & W.
 1899. (A)
 Chaffin, Mrs. A. 1913.
 Church, Miss M. E. 1915. (A)
 Deming, Rev. C. S., S. T. D.
 & W. 1905.
 Estey, Miss E. M. 1900. (A)
 Frey, Miss L. E. 1893. (A)
 Grove, Miss Nelda L. 1919.
 Hall, Mrs. R. S., M. D. 1890.
 Hulbert, Miss J. C. 1914. (A)
 Lacy, Rev. J. V. & W. 1919.
 Marker, Miss J. 1905.
 Noble, Rev. W. A., Ph. D. &
 W. 1892. (A)
 Pye, Miss O. F. 1911.
 Roberts, Miss E. 1917.
 Smith, Rev. F. H. D. D. & W.
 1905. (A)
 Stewart, Mrs. M. S., M. D.
 1911.
 Trischman, Miss H. 1920.
 Tuttle, Miss O. M. 1908.
 †Van Buskirk, Rev. J. D., M.
 D. & W. 1908.
 Van Fleet, Miss E. M. 1918.
 Walter, Miss A. J. 1911.
 Welch, Rev. Bishop, H., D. D.,
 L. L. D. & W. 1916.
 Wood, Miss L. 1914. (A)
 Young, Miss M. E. 1920.
 Methodist, South.
- Edwards, Miss L. 1909.
 Fisher, Mr. J. E. & W. 1919.
 Gardine, Rev. J. L. & W. 1902.
 (A)
 Gray, Miss E. 1916. (A)
 Hardie, Rev. R. A., M. D. &
 W. 1898.
 Hardie, Miss E. 1913.
 †Hitch, Rev. J. W. & W. 1907
 Myers, Miss M. D. 1906.
 Stites, F. M. M. D. & W. 1917.
 Tinsley, Miss H. 1911.
 Tucker, Miss B. 1911.
 Presbyterian North.
 Avison, O. R., M. D. & W.
 1893. (A)
 Clark, Rev. C. A., D. D. & W.
 1902. (A)
 Coen, Rev. R. C. & W. 1918.
 De Camp, Rev. A. F. & W.
 1910.
 Delmarter, Miss Jean 1920.
 Esteh, Miss K. M. 1915.
 Gale, Rev. J. S., D. D. & W.
 1892.
 †Genso, Mr. J. F. & W. 1908.
 Hartness, Miss M. 1918. (A)
 Hirst, J. W., M. D. & W. 1904.
 Kerr, Rev. W. C. & W. 1907.
 Koons, Rev. E. W. & W. 1903.
 Lawrence, Miss Edna 1920.
 Lewis, Miss M. L. 1910.
 Ludlow, A. I., M. D. & W.
 1911.
 Miller, Rev. E. H. & W. 1901.
 Owens, Mr. H. T. & W. 1918.
 Reiner, Miss E. M. 1916. (A)
 Rhodes, Rev. H. A. & W. 1908.
 Shields, Miss E. L. 1899.
 Shiefley, W. J., D. D. S. & W.
 1915. (A)
 Toms, Rev. J. U. S. & W.
 1908.
 Underwood, Mr. H. H. & W.
 1912.
 Underwood, Mrs. H. G., M. D.
 1887.
 Wambold, Miss K. 1896.
 Presbyterian, South.
 Leadingham, Dr. R. S., M. D.
 & W. 1912.
 Y. M. C. A.
 Barnhart, Mr. B. P. & W. 1916.

Brockman, Mr. F. M. & W.
1905.
Gregg, Mr. G. A. 1906.

Songdo (Kyeng Keui).

Methodist, South.
Anderson, Rev. L. P. & W.
1914.
Brannan, Rev. L. C. & W.
1910.
Burchell, Miss Mildred. 1920.
Carter, Rev. T. J. & W. 1919.
†Cram, Rev. W. G., D. D. &
W. 1902.
Graham, Miss Agnes. 1913.
Hankins, Miss I. 1911.
Lowder, Miss R. 1916. (A)
Nichols, Miss L. E. 1906.
Reid, W. T., M. D. & W. 1907.
Randle, Miss P. G. 1918.
Smith, Miss B. A. 1910.
Turner, Miss Carrie. 1919.
Wagner, Miss E. 1904. (A)
Wasson, Rev. A. W. 1905. (A)
Weems, Rev. C. N. & W. 1909.

Sungjin (North Ham Kyeng).

Canadian Presbyterian.
Grierson, Rev. R., M. D. & W.
1898.
Proctor, Rev. S. J. & W. 1913.
(A)
Ross, Rev. A. R. & W. 1907.
†Rogers, Miss M. M. 1909.
Thomas, Miss M. 1916.
Young, Miss M. B. 1920.

Soonchun (South Chulla).

Presbyterian, South.
Biggar, Miss M. L. 1910.
Coit, Rev. R. T. & W. 1909.
Crane, Rev. J. C. & W. 1913.
Greer, Miss A. L. 1912.
Miller, Miss Louise. 1920.
Preston, Rev. J. F. & W. 1903.
Rogers, J. McL., M. D. & W.
1917.

Syenchun (North Pyeng An).

Presbyterian, North.

†Campbell, Mr. E. L. & W.
1913.
Covington, Miss H. 1917.
Edgerton, Miss F. 1918.
Henderson, Rev. L. P. & W.
1920.
Ingerson, Miss V. F. 1916.
Lampe, Rev. H. W., D. D. &
W. 1908.
McCune, Rev. G. S., D. D. &
W. 1905.
Ross, Rev. Cyril, Ph. D. & W.
1897.
Samuel, Miss J. 1902.
Stevens, Miss B. I. 1911.
Tipton, S. P., M. D. & W.
1914.
Whittemore, Rev. N. C. & W.
1896.

Taiku (North Kyeng Sang).

Presbyterian, North.
Adams, Rev. J. E., D. D. & W.
1894.
Avison, D. B., M. D. & W.
1920.
Bergman, Miss G. O. 1915.
Blair, Rev. H. E. & W. 1904.
(A)
Bruen, Rev. H. M. & W. 1899.
Erdman, Rev. W. C. & W.
1906.
Fletcher, A. C. M. D. & W.
1909.
Grimes, Miss E. B. 1919.
Henderson, Rev. H. H. & W.
1918.
McFarland, Rev. E. F. & W.
1904. (A)
†Pollard, Miss H. E. 1911.
Smith, R. K. M. D. & W. 1911.
Switzer, Miss M. 1911.
Winn, Rev. G. H. & W. 1908.

Tongyeng (South Kyeng Sang).

Australian Presbyterian.
McCague, Miss J. E. 1918.
†Skinner, Miss A. G. M. 1914.
Taylor, Rev. W., M. D. & W.
1913. (A)
Watson, Rev. R. D. & W. 1910.

Wonju (Kang Won).

Methodist, North.

Harrington, Miss S. R. 1918.
(A)

†Morris, Rev. C. D. & W. 1900.

Scharaff, Miss H. 1907.

Snavelly, Miss G. 1906. (A)

Wonsan (South Ham Kyeng).

Canadian Presbyterian.

Fraser, Rev. E. J. O. & W.
1914.

Kirk, Miss J. H. 1913. (A)

McCully, Miss E. A. 1909.

McCully, Miss L. H. 1900.

McCaul, Mr. J. G. 1920.

Methodist, South.

Buie, Miss H. 1909.

Cooper, Miss K. 1908.

Ross, J. B., M. D. & W. 1901.

Taylor, Rev. J. O. J. & W.
1918.

Turner, Rev. V. R. & W. 1912.

Yengbyen (North Pyeng An).

Methodist, North.

Burdick, Rev. G. M. 1903.

Hatch Miss H. 1920.

†Miller, Miss E. 1918.

Salmon, Miss B. O. 1915.

Yongjung (North Kando, Manchuria).

Canadian Presbyterian.

†Barker, Rev. A. H. & W.
1911.Foote, Rev. W. R. & W. 1898.
(A)Martin, S. H., M. D. & W.
1915.

Palethorpe, Miss E. M. 1916.

Scott, Rev. W. & W. 1914. (A)

Whitelaw, Miss Jessie G. D.
1919.

MISSIONS NOT AFFILIATED WITH THE FEDERAL COUNCIL

English Church Mission

Arnold, Rev. E. H. 1915.	Seoul.
Barbara, Lay Sister. 1911.	"
Cecil, Sister. 1907. (A)	"
Constance Irene Sister. 1908. (A)	"
Cooper, Rev. A. C. 1908.	Suwon.
Drake, Rev. H. J., S. S. M. 1897.	Seoul.
Edith Helena, Sister. 1907.	"
Elrington, Miss B. 1907.	Taiku.
Faith, Sister. 1920.	Seoul.
Grosjean, Miss V. C. 1907.	"
Helen Constance, Sister. 1920.	"
Hewlett, Rev. G. E. 1909.	Chinchun.
Hodges, Rev. C. H. N. 1911.	Kanghwa.
Hunt, Rev. C. 1915.	Seoul.
Isabel, Sister. 1901.	"
Laurence, Rev. G. 1915.	"
Laws, Dr. & Mrs. A. F. 1897.	Chinchun.
Trollope, Rt. Rev. M. N., D. D. 1891.	Seoul.
Wilson, Rev. F. 1905.	Yunpaik.

Oriental Missionary Society

Black, Miss E. 1919.	Seoul.
Haines, Rev. & Mrs. P. 1920.	Milyang.
Heslop, Rev. & Mrs. W. 1916.	Seoul.
Lassen, Mr. L. 1913.	"
Miller, Rev. & Mrs. William F. 1919.	Milyang.
Orkney, Rev. & Mrs. John. 1919.	"
Strong, Miss E. 1920.	Seoul.
Thiele, Rev. & Mrs. W. 1919.	"
Willis, Rev. & Mrs. W. J. 1920.	"
Woods, Rev. H. F. 1918. (A)	"

Roman Catholic

French Mission. (La Societe des Missions Etrangeres)

Bermond, Pere J. M.	Masanpo.
Bodin, Pere J.	Yongsan.
Bouillon, Pere C.	Eum Chook.

MISSIONS NOT AFFILIATED WITH THE FEDERAL CLIX

Cadars, Pere J. F.
Chabot, Pere J. F. G.
Chizallet, Pere P.
Curlier, Pere J. J. L.
Demange, Rt. Rev. Bishop F.
Deneux, Pere S. A. J.
Devred, Pere E. J.
Ferrand, Pere P. C.
Combert, Pere J. M. E.
Gninand, Pere P. J.
Jaugey, Pere J. M. A.
Julien, Pere M. C.
Krempff, Pere H. J. M.
Lacrouts, Pere M.
Larribeau, Pere A. J.
Le Gendre, Pere L. G.
Le Merre, Pere L. B.
Lucas, Pere L. M. B.
Lucas, Pe e F.
Gombert, Pere A.
Melizan, Pere P. M. D.
Mialon, Pere J. L.
Mousset, Pere J. F. G.
Mutel, Rt. Rev. Bishop G. C.
Perrin, Pere P. F. L.
Peschel, Pere R. F. G.
Peynet, Pere J. C.
Poisnel, Pere V. L.
Polly, Pere D. J. B. M.
Poyaud, Pere G. C.
Robert, Pere A. P.
Rouvelet, Pere H. P.
Saucet, Pere H. J.
Taquet, Pere E. S.
Tourneux, Pere V. L.
Vermorel, Pere J.
Villemot, Pere M. P. P.

Chunju.
Anak.
Wonju.
Yongjung.
Taiku.
Chemulpo.
Yongsan.
Taiku.
Hongsang.
Yongsan.
Wonju.
Taiku.
Tangchin.
Chunju.
Seoul.
Songdo.
Pyengyang.
Kimjei.
An Byen.
Ansong.
Chairyung.
Chung Eup.
Taiku.
Seoul.
Yongjung.
Fusanchin.
Taiku.
Seoul.
Sursan.
Wonsan.
Taiku.
Kongju.
Kang Kyung.
Mokpo.
Chilkok.
Taiku.
Seoul.

German Mission (Benedictines)

Auer, Bro. G.
Bauer, Bro. C.
D'Avernas, Rev. Count I.
Eckhardt, Rev. A.
Fangauer, B o. P. B.
Flotzinger, Bro. I.
Gernet, Bro. P.
Grahamer, Bro. J.
Hartmann, Bro. G.
Hauser, Bro. B.
Hiemer, Rev. Rev. C.
Hoiss, Bro. H.
Kugelgen, Rev. C.
Metzger, Bro. M.

Seoul.

Niebauer, Rev. C. (Prior)	Seoul.
Ostermair, Bro. E.	"
Romer, Rev. A.	"
Sauer, Rt. Rev. B. (Abbot)	"
Schnell, Rev. S.	"
Schrotter, Bro. J.	"
Vierhaus, Rev. C.	"

Russian Orthodox

Feodest, Rev. Father, 1917.	Seoul.
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The Salvation Army

Akerholm, Mrs. Ensign E. 1914.	Seoul.
Battersby, Ensign (Miss) .920.	Songdo.
Bernsten, Ensign & Mrs. A. 1915.	Taiku.
Duce, Captain (Miss) M. 1920.	Seoul.
Eriksson, Ensign (Miss) I. 1914.	Songdo.
Gav, Staff-Captain & Mrs. H. J. 1910.	Yoo Koo.
Hill, Staff-Captain & Mrs. A. W. 1910.	Seoul.
Lindquist, Ensign (Miss) E. 1914.	"
Lord, Adjutant & Mrs. H. A. 1910.	Yoo Koo.
Olsson, Ensign (Miss) V. 911. (A)	Seoul.
Palmer, Staff-Captain & Mrs. G. 1913.	"
Stevens, Lieut-Comr. & Mrs. W. 1920.	"
Salisbury, Adjutant & Mrs. H. J. 1913.	Chunju.
Salling, Ensign (Miss) M. 1914. (A)	Seoul.
Sylvester, Adjutant & Mrs. C. 1910. (A)	"
Twilley, Major & Mrs. W. E. 1910.	"
Ward, Commandant Edith. 1908.	"
Westling, Ensign F. 1914. (A)	Songdo.

Seventh Day Adventist Mission

Bowers, Mr. & Mrs. L. I. 1917.	Seoul.
Butterfield, Pastor & Mrs. C. L. 1908.	"
Hileben, Miss X. J.	"
Klose, Mr. & Mrs. J. C. 1918.	"
Lee, Pastor & Mrs. H. M. 1917.	"
Oberg, Pastor & Mrs. H. A. 1910. (A)	Soonan.
Riffel Mr. J. E. & W.	"
Russell, Dr. & Mrs. R. 1908.	"
Scott, Miss H. M. 1908. (A)	Kyeng San.
Smith, Pastor & Mrs. W. R. 1905.	Soonan.
Urquhart, Pa-tor & Mrs. E. J. 1916.	Seoul.
Wangerin, Mrs. T. 1913.	"

Unattached

Boyce, Miss F. 1920.	Seoul.
English, Miss M. 1918.	Pyeng Yang.
Hayes, Miss L. B. 1918.	Syenchun.
Nevitt, Miss E. 1919.	Seoul.
Stark, Miss M. 1919.	"

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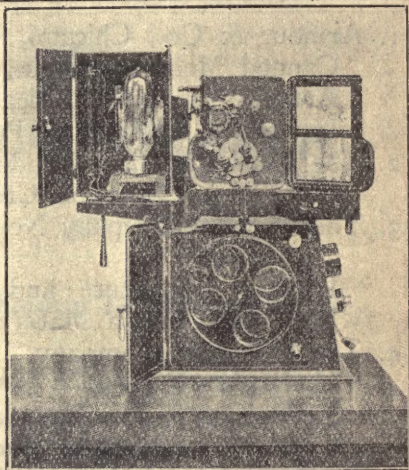
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